English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

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A necessary piece of advice on judgment according to the Purified Shari'ah of Allah

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Praise be to Allah. May peace and blessings be upon the messenger of Allah!

The Prophet (peace be upon him) said in the authentic Hadith,(Religion is based on advising one another. Religion is based on advising one another. Religion is based on advising one another. Upon this we said, "For whom?" He replied, "For Allah, His Book, His Messenger, and for Muslim leaders and laypersons.")

In conformity with this duty, I remind Muslims over and over again with what I frequently discussed, namely, the necessity of judging in accordance with the Shari`ah of Allah and discarding anything else.

The explicit proofs of the Qur'an and the Sunnah prove that it is obligatory upon all Muslims, individuals, groups, or governments to resolve all their disputes in the light of the Shari`ah of Allah and in full submission and obedience to it.

For example, Allah says,(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)Allah (Exalted be He) also says:(Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.)Allah (Exalted be He) also says:(O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.)Allah (Exalted be He) also says:

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(And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).)There are many Ayahs in this regard.

From these Ayahs one knows that it is not permissible for a Muslim to judge according to positive or tribal laws that contradict the Shari`ah.

In this article, I offer my sincere advice to the rulers of Islamic countries due to their past and present disputes. They should know that the only way to which they should refer for judging the disputes between Arab countries in relation to properties, rights, political borders, and other matters - is the Shari`ah of Allah. This can be carried out through founding a legal committee or a legal court and choosing its members from the scholars of Shari`ah who are known for their knowledge, understanding, justice, and religiousness. The role of this body is to consider the cause of difference and then to give its judgment in accordance with the Islamic Shari`ah. Rulers of Islamic countries should know that resorting to the International Court of Justice and other non-Muslim bodies to judge among them is a form of judgment according to something other than the Shari`ah of Allah, which is not permissible. Likewise, it is not permitted to judge between Muslims according to it. Therefore, they should keep away from that and fear Allah and the punishment He determined for those who turn away from His Shari`ah. He (Glorified be He) said,("But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.")(He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).")((Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy).")

Allah also says,(And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).)(Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.)

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The Ayahs that indicate this meaning are many. All of them assure the fact that obedience to Allah and His Messenger is the way to happiness here and in the Hereafter and that disobeying Allah and His Messenger and abandoning Allah's Shari`ah and judgment is the cause of hardship and misery in this life and torment in the Hereafter.

May Allah guide everyone to the truth, help them stick to the religion, rectify their conditions, and direct them to what is good for their religion and lives! May Allah make all satisfaction with His Judgment and the judgment of His Messenger (peace be upon him)! Indeed, He is the Most Generous.

May Allah's Peace be upon our Prophet Muhammad, His family, and Companions.

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The blemishes of `Aqidah and the means to avoid them

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Praise be to Allah, the Lord of all worlds, and the good end will be for the pious servants. May perfect peace and blessings be upon His servant and Messenger who is entrusted with His Revelation; our Prophet, Imam (leader) and master Muhammad ibn Abdullah, and upon his family, Companions, and whoever follows their way of guidance until the Day of Resurrection!

There is no doubt that the soundness of `Aqidah (creed) is the most important thing and the greatest obligation. That is why I entitled this speech **(The blemishes of `Aqidah and the means to avoid them)** .

The `Aqidah refers to all that a person believes for sure and adopts as a religion, whether evil or good, valid or corrupt.

However, it is mandatory to adopt the sound `Aqidah and perform the religious duties, since several creeds exist in the world and all of which are corrupt except for the `Aqidah revealed in Allah's Book and the Sunnah of His Messenger (peace be upon him). It is the pure Islamic `Aqidah that is devoid of blemishes induced by Shirk (associating others in worship with Allah), acts of Bid`ah (innovation in religion) and sins. This is the true `Aqidah revealed in the Qur'an and illustrated by the Sunnah of the Messenger of Allah (peace be upon him); it is Islam.

Allah (Exalted be He) says:﴿ Truly, the religion with Allâh is Islâm. ﴾He (Glorified and Exalted be He) also said:﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾

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Islam is the Religion of Allah. It is unacceptable for anyone to embrace any other religion. Allah (Glorified and Exalted be He) says:

﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾

It is also the religion of all prophets; Adam (peace be upon him), and other prophets who succeeded him such as: Nuh (Noah), Ibrahim (Abraham), Musa (Moses), `Isa (Jesus), Dawud (David), Solayman, Is-haq (Isaac), Ya`qub (Jacob), Yusuf (Joseph), and others (peace and blessings be upon all of them). It is the religion of the Prophet (peace be upon him), which Allah has sent him with to all humankind, he (peace be upon him) said:﴿ Prophets are paternal brothers; their mothers are different, but their religion is one ﴾According to another narration:﴿ Prophets are sons of fellow wives... ﴾.

This means that the religion of all prophets is one: It is Tawhid (belief in the Oneness of Allah/ monotheism) and the belief that He is the Lord of all worlds, the All-Knowing Creator, the only One Who is Worthy of worship. People should also believe in the Hereafter, Resurrection, Jannah (paradise), Nar (Hellfire), balance, and the events of the Hereafter. As for the Divine Laws, they are different. This is the meaning of "the sons of fellow wives", which stands for the Divine Laws, according to Allah's Saying (Glorified be He):﴿ To each among you, We have prescribed a law and a clear way. ﴾

The paternal brothers have one father and different mothers, so are the prophets. They have one religion, which is the observance of Tawhid and devotion to Allah.

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This is the meaning of "La Ilaha Illa Allah" (There is no deity but Allah), which namely, to worship Allah alone, have Iman (believe/Faith) in Him, His Angels, Scriptures, Messengers, the Last Day, the Divine Decree whether good or bad, and other relevant issues such as Resurrection, Jannah and Nar, Balance, Account, Sirat (the bridge over the Fire), etc.

This is the way of all the prophets. They all follow the same religion, have the same Da`wah (peace be upon them), but they were sent with different Divine Laws, just like brothers who have different mothers, so the Tawrah (Torah) has some different laws from that of the Injil (Gospel) and so on. The same goes for the Shari`ah (Islamic Law) of our Prophet Muhammad (peace be upon him) in which some matters differ from that of the Injil and Tawrah. Allah has made the Shari`ah much easier and relieving to this Ummah (nation of creed). He (Glorified and Exalted be He) says:

﴿ he releases them from their heavy burdens (of Allâh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. ﴾The Prophet (peace be upon him) also said:﴿ I was sent with the lenient Hanifiyyah (i.e. the True Religion of Islam). ﴾

Allah (Exalted be He) sent him (peace be upon him) with a lenient Shari`ah that does not include loads,

shackles, or any hardships. He (Glorified be He) says:❨ and has not laid upon you in religion any hardship ❩

In the past laws preceding the Shari`ah of our Prophet Muhammad (peace be upon him), people were not permitted to perform Tayammum (dry ablution) when they ran out of water. They would then delay their Salah (prayers) and combine them until they find water, then perform Wudu' (ablution), and offer their Salah afterwards, but Tayammum was prescribed in this Shari`ah brought by Prophet Muhammad. Whenever there is a lack of water, people can simply perform Tayammum with dust and offer their Salah. This is one of many other aspects of facilitation and simplification .

Furthermore, each prophet was sent only to his people whereas Prophet Muhammad (peace be upon him) was sent to the Jinn (creatures created from fire) and mankind, Arabs and non-Arabs, and Allah has made him the Last Prophet.

Over and above, those who preceded us used to offer their Salah either in their churches, Masjids (mosque), or places of worship,

whereas the Islamic Shari`ah permits a person to offer Salah everywhere. Whenever Salah becomes due, you can offer it where you are; in deserts, wastelands, or any part of this earth according to the Prophet's saying (peace be upon him):❨ The land has been made a Masjid and a pure place for me (i.e. for dry ablution and praying). ❩

The Islamic Shari`ah brought by Prophet Muhammad (peace be upon him) is a simplified and comprehensive one that has no hardships or restraints, among which is the facilitation for patients by exempting them from the obligation of Sawm; they are permitted to eat and compensate for the days missed. A traveler is permitted to combine the quatrain Salah and delay fasting Ramadan and then make up for these days as well according to Allah's Saying (Glorified and Exalted be He):❨ and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. ❩

A person may offer Salah while sitting if they are unable to stand, lying down on one side if they are unable to sit, or lying on their backs if they are unable to lie down on one side as authentically reported from the Messenger of Allah in the Sunnah.

Apart from this, allowing them to eat from a dead animal when necessary, and to stay alive when lawful food is unavailable to escape death.

Accordingly, the Islamic `Aqidah is to observe Tawhid of Allah (Glorified be He), believe in Him, His Messengers, Scriptures, Angels, the Last Day and Resurrection in addition to Jannah, Nar, and events of the Hereafter, as well as believing in the Divine Decree; good or bad, and that He (Glorified be He) has predestined all things, is fully aware of all things, and has recorded them (Glorified and Exalted be He).

Moreover, Islam has five pillars among which are: Salah, Zakah (obligatory charity), and Hajj (pilgrimage).

Among its obligations and duties are Jihad (striving in the Cause of Allah), enjoining good,

forbidding evil, being dutifulness to parents, maintaining the ties of kinship, observing truthfulness in speech, fulfilling trusts, etc.

Islam is the submission to Allah and obedience to Him (Glorified be He) by singling Him out with worship, being devoted to him, and obeying Him and His Messenger (peace be upon him). This is why it is called Islam, for Muslims submit themselves to Allah, single Him (Glorified be He) out with worship, abide by His Commands and avoid His Prohibitions. This is true Islam.

Islam has five pillars; the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah, performance of Salah (prayers), Sawm (fast) of Ramadan, payment of Zakah, and performance of Hajj for whoever is able to do so.

The two testimonies mean: singling out Allah with worship and being sincere to Him, and believing that Muhammad is His Messenger (peace be upon him) to the Jinn and mankind, for these two testimonies are the origin and basis of religion. Verily, none has the right to be worshipped but Allah alone. This is the meaning of La Ilaha Illa Allah i.e. there is no deity but Allah, according to the Saying of Allah (Glorified and Exalted be He):❨ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ❩

Whereas testifying that Muhammad is the Messenger of Allah is to testify with sure knowledge and Yaqin (certainty) that Muhammad ibn `Abdullah ibn `Abdul-Muttalib the Hashimy (a descendant of Hashim) the Makky (of the city of Makkah), the Madany (i.e. of Madinah, the city where he settled afterwards) is the true Messenger of Allah and the most honorable of His servants, and that his family and relatives are the best of Arabs. Therefore, he is the best person from the best family, which belongs to the best tribe (peace be upon him). He is the noblest of all creatures and the master of all the children of Adam (peace be upon him, his family and Companions).

You should believe that Allah has sent him to all people; Jinn and humans, males and females, Arabs and

non-Arabs, rich and poor, rural

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and urban. He is the Messenger of Allah to all. Whoever follows him will be admitted to Paradise and whoever disobeys his commands will enter Hellfire. He (peace be upon him) had said:❨ My entire Ummah will enter Jannah (Paradise) except whoever refuses, then it was said: O Messenger of Allah, who will refuse? He said: Whoever obeys me will enter Jannah and whoever disobeys me is the one who refuses. ❩.Related by Al-Bukhari in his Sahih (authentic book of Hadith).

This is the essence of the great Islamic `Aqidah: It means Tawhid and devotion to Allah, belief in His Messenger Muhammad (peace be upon him), as His true Messenger, in all messengers as well as in the obligation of Salah, Zakah, Sawm, and Hajj along with the belief in Allah, His Angels, Scriptures, Messengers, the Last Day, the Divine Decree; good or bad, and everything that Allah and His Messenger said.

This is the Islamic Prophetic `Aqidah. Nevertheless, some people have observed some blemishes that contradict and nullify `Aqidah. Here, we shall clarify it in this speech.

There are two types of blemishes:

The first type destroys and nullifies `Aqidah, thus leads to Kufr (disbelief), God forbid!

The other weakens `Aqidah.

The First is called a nullifier. It spoils and nullifies `Aqidah and he who commits it is a kafir and apostate from Islam. This type involves the blemishes that lead to Kufr,

which are the nullifiers of Islam and the causes of apostasy.

However, a nullifier may be a saying or an act. It may be a belief or a doubt. A person may apostatize by a certain utterance he declares, a certain practice he does, a conviction he believes in, or a doubt that he has. The nullifier that blemishes the `Aqidah and spoils it comes from these four situations. The people of knowledge have mentioned this in their books and entitled this chapter:

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(**[A chapter on the ruling of the apostate].** It is common in the juristic literature of the Madh-habs i.e. schools of law, to find a chapter among the section of Prescribed Penalties entitled: [the ruling on the apostate). The apostate is the one who apostatizes after embracing Islam. The Prophet (peace be upon him) said:❨ Whoever (i.e amongst Muslims) discards their religion, kill them. ❩Related by Al-Bukhari in his Sahih.

It is mentioned in the Two Sahihsthat❨ the Prophet (peace be upon him) sent Abu Musa Al-Ash`ary to Yemen and then sent Mu`adh ibn Jabal (may Allah be pleased with both of them) after him, so that when he came to him, he said: "Dismount!" He placed a pillow for him (to dismount over it). Then, he saw a tied man, so he said: What is that? He said: This man was a Jew, but after embracing Islam, he reverted to his deviated religion. Mu`adh then said: "I will not dismount until he is killed according to the Ruling of Allah and His Messenger." He (Abu Mussa) said: "Dismount!" (Again) He said: "I will not dismount until he is killed according to the Ruling of Allah and His Messenger", three times. Thereupon, Abu Musa (may Allah be pleased with him) sentenced him to death. ❩.

Accordingly, this evidence proves that apostates should be killed if they do not repent. They should be ordered to repent; if they repent, praise be to Allah, but if they do not, and insist on Kufr and deviation, they should be killed and expedited to the Nar (Hellfire), for the prophet (peace be upon him) said:❨ Whoever (i.e. a Muslim) discards their religion, kill them ❩.

Therefore, there are many nullifiers of Islam. For example,

verbal apostasy such as insulting Allah and His Messenger (peace be upon him). This act nullifies the Din (religion of Islam). Likewise, reviling, abasing, or defaming them. For example, saying that Allah is oppressive, miserly, poor, or that He (Glorified and Exalted be He) is

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unaware of certain things, or does not consider some issues, for all these sayings, and the likes are forms of revilement and apostasy from Islam.

Thus, whoever reviles, vituperates, or criticizes Allah will be an apostate from Islam - God forbid! This is verbal apostasy, if a person reviles, mocks, defames, or describes Allah with what does not befit Him, like the Jews who say that 'Allah is a miser', 'Allah is poor, and we are the rich ones'. The same goes if someone says: Allah does not know or is unable to do certain things, or if they deny Allah's Attributes without believing in them, this person would be an apostate by his evil words.

The same applies to the claim that Allah has not obliged Salah on us, for this is Riddah (apostasy) from Islam. Therefore, whoever claims that Allah has not obliged Salah will apostatize from Islam according to the Ijma`(consensus) of Muslims unless a person is ignorant, lives far away from Muslims, or does not know. In this case, they should be informed and if they insist on their saying, they are considered to be a Kafir, whereas if they live among Muslims and know the religion, then claim that it is not obligatory, this is

Riddah that necessitates repentance; otherwise, they should be killed. Over and above, whoever claims that Zakah, Sawm of Ramadan, or Hajj - when having the ability to perform it - are not obligatory for people, will be a kafir by Ijma`. They should be ordered to repent; otherwise, they should be killed, we seek refuge in Allah from this, for all these things fall under verbal apostasy.

Practical apostasy includes acts like

abandoning Salah; if a person abandons Salah while they admit its obligation, but still abandons it, this person will be a Murtad (apostate) according to the most correct opinion of scholars. The Prophet (peace be upon him) said: The difference between us and them is Salah. Whoever abandons it becomes a kafir. Related by Imam Ahmad , Al-Tirmidhy , Al-Nasa'y and Ibn Majah with a Sahih

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Isnad (chain of narrators).He (peace be upon him) also said: A man will be committing shirk (associating others in worship with Allah) and kufr, if he abandons Salah .Related by Muslim in his Sahih (authentic book of Hadith).

Moreover, `Abdullah ibn Shaqiq Al-`Uqayly, a famous Tabi`y (Follower, from the generation after the Companions of the Prophet) whose erudite and position is undisputed (Allah be merciful to him) said: (The Companions of Muhammad (peace be upon him) did not consider the abandonment of any act as Kufr except Salah).Related by Al-Tirmidhywith an authentic Isnad.

However, this is Riddah (apostasy) by action, exemplified by the deliberate abandonment of Salah.

Among the acts that lead a person to apostatize from Islam is to scorn the honorable Mus-haf by sitting on it out of disdain, intentionally staining it with impurities, or stepping on it.

Another aspect of Riddah by action is to circumambulate the graves to draw nearer to their occupants or pray to them or to the Jinn. This is Riddah by action.

As for invoking and vowing to them or seeking their support, this is Riddah by saying.

Whereas, whoever circumambulates the graves seeking to worship Allah, will be offering an act of Bid`ah, which blemishes one's religion, and is one of the means leading to Shirk. It is not to be considered apostasy. Rather it is considered a blemishing act of Bid`ah as long as the person offering it seeks not to draw near to them but to draw nearer to Allah (Glorified be He) by means of ignorance.

Another form of practical apostasy is to slaughter for anyone other than Allah, seek to draw nearer to anyone other than Him (Glorified be He) by slaughtering camels, sheep, chicken, or cows to grave occupants, the Jinn, or planets to draw nearer to and worship them.

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Thus, it is included in the sacrifices slaughtered for people other than Allah. Accordingly, they will take the same ruling as dead meat and the person offering this will be falling in major Kufr. May Allah grant us soundness and safety from this. All these are types of Riddah and nullifiers of Islam.

There is also the doctrinal apostasy:

In this type, a person apostatizes by heart through belief without either pronouncing or acting. If a person, for instance, believes that Allah (Glorified and Exalted be He) is poor, miserly or oppressive, without pronouncing this, or acting accordingly, this will be Kufr as long as this is their `Aqidah. This is according to the consensus of scholars.

If a person also believes by heart that there is no Resurrection and that all which was mentioned in this regard is not true, or thinks that there is no Jannah, Nar, or other life even without pronouncing this, it is Kufr and Riddah - God forbid. The actions of these people will be null and they will end up in the Nar because of this conviction.

The same is true if they believe by heart - without uttering - that Muhammad (peace be upon him) is not truthful, or that he is not the last of the Prophets, or thinks that there are other Prophets after him, or that Musaylimah the liar is a true Prophet; whoever believes in any of this will be a kafir.

Apart from this, whoever thinks by heart that Nuh (Noah), `Isa (Jesus), or any other Prophet (peace be upon him) is a liar, this is deemed as Riddah from Islam.

Whoever thinks by heart that it is okay to invoke others with Allah such as the Prophets or other people, Sun, planets, and the like, will be a Murtad. Allah (Exalted be He) says: That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).

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Moreover, He (Glorified be He) also says: And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. And: You (Alone) we worship, and You (Alone)

we ask for help (for each and everything). ﴾In addition to:﴿ And your Lord has decreed that you worship none but Him. ﴾And:﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾He (Glorified be He) also says:﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾The Ayahs which stress this meaning are numerous.

Accordingly, whoever thinks or believes that it is permissible to worship an angel, prophet, tree, Jinn, or any other creatures other than Allah will be a Murtad. If they utter it, they will be a kafir by saying and conviction. If they put this into action and invoke or appeal to anyone other than Allah, they will be a kafir by saying, action, and conviction. May Allah save us from this.

This also includes the acts of those who worship graves nowadays in many countries invoking the dead, appealing to them, and seeking their support by saying: "O my master, I seek your support! O my master, I seek your succor! I seek refuge in you, cure my patient, make my absent (person) return, adjust my heart, etc.

They speak to the dead whom they call "Awliya'" (i.e. pious people), and ask them, forgetting Allah and associating others in worship with Him (Exalted be He). Accordingly, this is Kufr by saying, conviction, and action.

Moreover, some may call from far places and countries: "O Messenger of Allah, support me, etc." Others may say by the grave: "O Messenger of Allah, cure my patient! O Messenger of Allah, I seek your help, grant us victory over our enemies, you know our condition, bestow upon us triumph over our enemies!

The Messenger (peace be upon him) does not know the Ghayb (unseen), for no one knows the Ghayb but Allah (Glorified be He). This is one of the forms of Shirk by saying and action. So, if a person thinks that this is permissible and that it is permissible, they will be committing Shirk by saying, action, and conviction. May Allah save us from this!

This is actually happening in many countries. It took place and used to happen in Riyadh and Al-Dar`iyyah before the Da`wah (call to Islam) of shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him). They had false Gods in Riyadh, Al-Dar`iyyah and other places. Trees were worshipped instead of Allah, people described as Awliya' were worshipped instead of Allah, and graves were also worshipped along with Allah.

The grave of Zayd ibn Al-Khattab (may Allah be pleased with him) used to exist in Al-Jubaylah since he was killed in the wars of Riddah during the lifetime of Musaylimah, and his grave used to be worshipped instead of Allah until it was demolished and forgotten. Thanks to the Da`wah of shaykh Muhammad, may Allah be merciful to him and reward him with the best on behalf of us and all Muslims, this falsehood was effaced and forgotten.

However, in Najd and Hijaz, acts of major Shirk were widespread and false beliefs were rampant in addition to invoking others besides Allah. When shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) came in the second half of the twelfth century i.e. more than two hundred years ago, he called people to Allah and guided them, but he was opposed by many ignorant scholars who falsely belong to the people of knowledge, and follow their own desires. Nevertheless, Allah supported him with scholars of truth and by the Sa`udi family - may Allah be merciful to them All. Therefore, he called to Allah, guided people to observe Tawhid, and clarified to them

that worshipping the Jinn, stones, Awliya', righteous people and others are acts of Shirk and Jahiliyyah (pre-Islamic time of ignorance) that resemble the acts of Abu Jahl and his likes amongst the Kuffar of Quraysh in worshipping Al-Lat, Al-`Uzzah, Manat, and the graves, for they used to do the same.

Therefore, he (may Allah be merciful with him) clarified the truth to people. Allah guided many people through him. His Da`wah spread all over the countries of Najd, Al-Hijaz and the rest of the Arabian Peninsula, in which Tawhid and Iman spread. After people had been indulged in Shirk and the worship of graves and Awliya`, except people whom Allah saved by His Mercy, they all then abandoned that. Indeed, people had worse acts during this period; some also used to worship even mad people whom they used to deem as Awliya' due to their ignorance.

The last type is apostasy by doubt:

We have illustrated that apostasy may occur by saying, action or conviction. As for apostasy by doubt, it may take place when a person doubts whether or not Allah exists. He will be a kafir by doubt, if they doubt the Day of Resurrection, Jannah, or Nar, for example. In this case, they should be ordered to repent. If they repent, it will be alright; otherwise they should be killed for doubting something that is well-known and undeniable in religion by text and Ijma`.

Therefore, whoever doubts the religion or the existence of Allah, or is even suspicious about the truth mission of the Messenger (peace be upon him), or raises doubts about his being the last Prophet, or about the falsehood of Musaylimah and his fake call, or doubts the falsity of Al-Aswad Al-`Ansy's claim of Prophethood in Yemen, will be considered apostasy from Islam. Whoever observes this should be ordered to repent;

otherwise they should be killed. Another example is when a person doubts the obligation of observing Salah, paying Zakah, fasting Ramadan, or performing Hajj while being able to do so,

such doubts will also fall under major Kufr. Whoever does this, should be ordered to repent and have Iman (faith); otherwise be killed. The Prophet (peace be upon him) said:❨ Whoever (i.e. a Muslim) discards their religion, kill them ❩Related by Al-Bukhari in the Sahih.

Therefore, Iman must be attained with respect to all these things: Salah, Zakah, Sawm, and Hajj, for they are all true and obligatory upon Muslims with their Shar`y (Islamically lawful) conditions.

What was previously mentioned is the first section of the blemishes, which nullify Islam. Whoever commits any of the previously mentioned things will be a Murtad and should be ordered to repent; otherwise be killed.

As for the second type, it refers to the existence of blemishes that are not acts of disbelief but weaken Iman and expose their doer to Allah's Anger and punishment.

The examples of this are numerous. For example, committing Zina (premarital sexual intercourse and/or adultery), if a person believes that it is Haram (prohibited) and commits it while knowing that this is an act of disobedience. This is not an act of disbelief but of disobedience. Iman will not be complete in this case, for this disobedience will blemish `Aqidah without being considered Kufr. On the other hand, if a person believes that Zina is Halal (lawful), they will be a kafir.

The same is true, if a person claims that robbery and its like are Halal, they will be kafir, for deeming what is unlawful as lawful is Kufr i.e. disbelief.

The same ruling is equally applied to considering sins as lawful such as backbiting, tale-bearing, ungratefulness to parents, dealing with Riba (Usury/Interest) and the like. All these things are among the blemishes of `Aqidah that weaken the Din and Iman.

This also applies to the acts of Bid`ah, which are worse than sins; for they weaken Iman, but do not fall under Riddah as long as they do not involve Shirk.

Among the examples of this is the act of Bid`ah involving building on graves. When a person builds a Masjid (Mosque) or a dome on a grave, this is an act of Bid`ah that blemishes the religion and weakens Iman. That is when it is built with no intention of committing Kufr, invoking or seeking the help of the dead, or vowing to them. They only think that this is a way to respect and honor them. This will not be an act of Kufr but an act of Bid`ah which blemishes, weakens Iman, and leads to Shirk.

Another example is the Bid`ah of celebrating the Prophet's birthday, where some people celebrate the Prophet's birthday (peace be upon him) on the twelfth of Rabi` II, but this act is a Bid`ah. The Prophet (peace be upon him), his Sahabah, and the rightly guided Caliphs did not do it. It was not observed in the second and third century either. It is an invented Bid`ah.

The same goes for celebrating the birthdays of Al-Badawy , `Abdul-Qadir Al-Jilany, and others. This an evil act of Bid`ah that blemishes`Aqidah, since it was not prescribed by Allah. The Prophet (peace be upon him) says:❨ The most evil of affairs are their novelties and every innovation is an error ❩Related by Muslim. The Prophet (peace be upon him) also said:❨ Whoever introduces a practice that is not authenticated by me, it is to be rejected ❩(Agreed upon by Imams Al-Bukhari and Muslim)It means that it will not be accepted at all. He (peace be upon him) also said:❨ Whoever does any act for which there is no command from our behalf, that is to be rejected. ❩Related by Muslim in his Sahih.He also said,❨ Beware of novelties,

for every novelty is an innovation, and every innovation is an error ❩.

Acts of Bid`ah` blemish the Din but do not lead to Kufr as long as they do not involve it. On the other hand, if celebrating the birthday includes invoking the Messenger (peace be upon him), appealing to him, or seeking his support, this is a form of Shirk. The same applies to asking the Messenger for Allah's support and help or believing that he (peace be upon him) knows the Ghayb or other things, like what some Shi`ah (Shiites) think that `Aly, Al-Hasan, and Al-Husayn know the Ghayb. All this is Shirk and Riddah from Islam, whether it takes place during the celebration or at any other time.

Some of Al-Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) also claim that their twelve Imams (leaders) know the Ghayb. This is Kufr, deviation, and Riddah. Allah (Exalted be He) says:❨ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ❩

But, if the celebration takes place by reading the Prophet's biography, and talking about his birth and battles, this will also be an act of Bid`ah which blemishes the Din. Yet, it does not nullify it.

Among the acts of Bid`ah is what some ignorant think that a person should not travel during the month of Safar, since they regard this as an evil portent.This act shows their ignorance and misguidance. The Prophet (peace be upon him) said:❨ There is no`Adwa [contagion, transmission of infectious disease without the permission of Allah], no Tiyarah [superstitious belief in bird omens], no Safar [the month of Safar was regarded as "unlucky" during the Jahiliyyah (pre-Islamic time of ignorance), and no Hamah [refers to a

Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]" ❳(Agreed upon by Imams Al-Bukhari and Muslim)According to the narration of Muslim, the following is added: ❲ ...nor is there a Naw'(a star which sets at the rising of another) or Ghul (kinds of devils) ❳The belief in `Adwa, Tiyarah, and adhering to

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Naw` or Ghul are all of the beliefs of the Jahiliyyah that blemish the Din.

Whoever claims that there is `Adwa will be claiming a false thing. However, Allah has made intermingling with some patients a reason for infecting others, for diseases do not infect people by nature. When some Arabs heard of the saying of the Prophet (peace be upon him):❲ There is no 'Adwa (no contagious disease is conveyed without Allah's permission), a man said, "O Messenger of Allah, how is it that when camels are on sand like beautiful deer, then a scabby camel comes and mixes with them, it causes them to be scabbed?" He (the Prophet) said: "Who infected the first one?" ❳i.e. who infected the first one with scab?.

The whole matter is in Allah's Hands (Glorified and Exalted be He). If He wills, He shall/shall not cause them to be infected according to His Will. The Prophet (peace be upon him) said:❲ "A herd of sick cattle should not be brought to the place of the healthy cattle of another." ❳In other words, the sick cattle should be isolated from the healthy ones to avoid illness and keep away from its cause. However, the matter is in Allah's Hand and nothing can ever infect by nature; rather it is prescribed by Allah:❲ Say: "Nothing shall ever happen to us" ❳The intermingling is one of the causes of sickness.

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We should beware of that, for the scabbed should not be mingled with the healthy. This is what the Messenger (peace be upon him) ordered us to do to avoid the causes of evil. This does not necessarily mean that if it mingles, it will surely be infected, it may/may not occur, according to Allah's Will (Glorified and Exalted be He). Thus, the Prophet (peace be upon him) said:❲ Who infected the first one? ❳

This is supported by the Prophet's saying (peace be upon him):❲ Flee from the leper as you would flee from a lion ❳To summarize, what the people of Jahiliyyah believed regarding the `Adwa, Tiyarah, or Hamah (i.e. the spirit of the dead - they claim - that it becomes as a bird roaming around the grave of the dead - and is an evil portent), are all false and baseless convictions. The spirit of the dead becomes subject to Jannah or Nar according to its deeds.

Furthermore, believing in bad omens and superstitions by what is heard or seen is an act of Jahiliyyah. They used to be pessimistic when they saw something that did not suit them such as a crow, black donkey, an animal that has its tail cut, or the like. They regard this as a bad omen out of their ignorance and deviation. Allah (Glorified and Exalted be He) replied to them by saying:❲ Verily, their evil omens are with Allâh ❳for it is in Allah's Hand both adversity and welfare, giving and deprivation. Tiyarah has no basis, since it is not true; rather they only find it in their hearts. This is the reason for which the Prophet (peace be upon him) said:❲ There is no Tiyarah ❳.

Thus, a Muslim should not retract from meeting their needs, if they see anything that may incite any feelings of pessimism such as a donkey, an ugly person, and the like; rather they should go on, fulfill their needs, and put their

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trust in Allah. If they do not, this would be considered an act of Tiyarah, which blemishes the `Aqidah but is not considered a major act of Shirk but a minor one.

This applies to other acts of Bid`ah, which blemish the `Aqidah, but are still not acts of Kufr as long as they are not accompanied by it.

Such acts of Bid`ah involve celebrating birthdays, building on the graves, and taking them as Masjids, celebrating the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) which they observe on the twenty seventh of Rajab. All these practices are baseless acts of Bid`ah. Over and above, some people tend to celebrate the night of the middle of Sha`ban, by offering some pious acts on this day. They even observe Sawm and Qiyam-ul-Layl (standing for optional Prayer at night), claiming that this is a pious desirable act, but the truth is that they are baseless acts of Bid`ah and the Hadiths mentioned to this effect are false ones.

To sum up: Every act of worship that is induced by people and was not ordained or approved by the Messenger (peace be upon him) is considered an act of Bid`ah, for the Messenger (peace be upon him) said:❲ Whoever introduces a practice which is not authenticated by me, it is to be rejected ❳And:❲ Whoever does an act that is not part of our affair i.e. religion, will have it rejected ❳Moreover, he (peace be upon him) used to say in the Friday Khutbah (sermon):❲ The most evil of affairs are their novelties and every innovation is an error. ❳He warned people against acts of Bid`ah and called them to adhere to his Sunnah (peace be upon him).

Therefore, Muslims should adhere to Islam and abide by it, for this will suffice them and lead them to attain perfection (of Iman), for they are not in need of such acts of Bid`ah, Allah (Exalted be He) says:❲ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ❳

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Allah has completed the Din and made it perfect by virtue of His Grace. Thus, people do not need to observe acts of Bid`ah. The Prophet (peace be upon him) also said:❲ You must adhere to my Sunnah and the way of the Rightly-Guided Caliphs, who come after me. Adhere and cling to it strongly ❳.

People are in no need of acts of Bid`ah introduced by so and so; rather, they should adhere to the Prescriptions of Allah, follow His Path, avoid His Prohibitions, and abandon whatever is innovated by people (in religion). Allah (Glorified and Exalted be He) has described the acts of Bid`ah and their people in His Saying:❲ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ❳

May Allah guide us all to what is good and adjust Muslims' conditions, grant them success in understanding His Din, and guard them against the causes of deviance and misguidance! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, Companions, and those who follow them rightfully until the Day of Resurrection.

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Mistakes in `Aqidah

From `Abdul`Aziz ibn `Abdullah ibn Baz to those who might receive it among the Muslims,

may Allah guide them to what pleases Him and grant them more knowledge and Iman (Faith)! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I was told that many people commit mistakes in `Aqidah (creed). They might think that certain things are acts of Sunnah (whatever is reported from the Prophet), whereas they are Bida` (innovations in religion), including denying Allah's highness and Istiwa' (Allah's rising over the Throne in a manner that befits Him). It is known that Allah (Glorified be He) mentioned this in His Glorious Book in His saying,﴿ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴾This was mentioned in seven Ayahs (Qur'anic verses) in the Qur'an, including this one. When Malik (may Allah be merciful with him) was asked about this, he said, "Istiwa' is known; its manner is unknown; and believing in it is Wajib (obligatory)." Other scholars of the Salaf (righteous predecessors) said the same.

Linguistically, Istiwa' means superiority and highness. Allah (Glorified be He) says,﴿ So the judgement is only with Allâh, the Most High, the Most Great! ﴾He (Glorified be He) also says,﴿ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴾He (Glorified and Exalted be He) also says,﴿ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴾There are a number of Ayahs that indicate His Highness and that He (Glorified be He) is above the `Arsh (Allah's Throne). This is the opinion adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among the Sahabah (Companions of the Prophet) and others.

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Thus, we should believe in this and warn people against believing otherwise.

Another example is building Masjids (mosques) over the graves, offering Salah (Prayer) in them and building domes over them. All these are means leading to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) cursed the Jews and the Christians for this. He also warned against it in his saying,﴿ May Allah curse the Jews and the Christians; they turned the graves of their prophets into places of `Ibadah (worship). ﴾(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (peace be upon him) also said,﴿ Beware of those who preceded you and used to turn the graves of their prophets and righteous people as places of `Ibadah. You must not turn graves into Masjids; I forbid you to do that. ﴾Related by Muslim in his Sahih (authentic) Book of Hadith and narrated by Jundub. It is also related by Muslim in his Sahih Book of Hadith,on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him), that﴿ The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them. ﴾There are many Hadiths that stress this meaning.

The Muslims should beware of this and advise each other to leave it, because the Prophet (peace be upon him) warned against it. It is a means leading to Shirk, invoking the dead, seeking their help, asking them for victory, and other forms of Shirk.

It is known that Shirk is the gravest major sin. Thus, we should beware of it and the means leading to it. Allah has warned people against this in many Ayahs, including His saying,﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾He (Glorified be He) also says,﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾He (Glorified and Exalted be He) also says,﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾There are many Ayahs that stress this meaning.

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One of the forms of major Shirk is invoking the dead, those who are not present, the Jinn (creatures created from fire), idols, trees and stars; seeking their help; asking them to heal the patients and grant them victory. This was the religion of the earlier Mushriks (those who associate others with Allah in His Divinity or worship) of Quraysh and others. Allah (Glorified be He) says about them,﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴾He (Glorified be He) also says,﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾

There are many Ayahs that stress this meaning, which indicate that the earlier Mushriks knew that Allah is

the Creator, the Provider, the One Who brings benefit and the One Who causes harm. However, they worshipped their idols so that they would intercede for them with Allah and bring them closer to Him. Thus, Allah declared them as Kafirs (disbelievers) and Mushriks; and He asked the Prophet to fight them so that `Ibadah is dedicated to Allah alone, according to Allah's saying,﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾

Many books were written by scholars about this issue where they clarified the reality of Islam with which Allah sent His Messengers and revealed His Books. They also clarified the religion, beliefs, and deeds of Jahiliyyah (pre-Islamic time of ignorance) that contradict with Shari`ah (Islamic law). Those scholars include `Abdullah, son of Imam Ahmad, the great Imam Muhammad ibn Khuzaymah in "Kitab Al-Tawhid (Book of Monotheism)", Muhammad ibn Waddah and others. The best books written on this issue are the ones written by

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the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful with him), the most concise of which is his book entitled "Al-Qa`idah Al-Jalilah fi Al-Tawassul wal-Wasilah". There is also the book written by Shaykh `Abdul-Rahman ibn Hasan ibn Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), entitled "Fat-h Al-Majid Sharh Kitab Al-Tawhid."

The rejected acts of Shirk also include swearing by anyone or anything other than Allah, such as swearing by the Prophet (peace be upon him), any other person, or by Amanah (trust). This is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and prohibited Shirk, according to the saying of the Prophet (peace be upon him),﴿ A person who swears by anything other than Allah has committed an act of Shirk. ﴾Related by Imam Ahmad (may Allah be merciful with him) on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) with a Sahih Isnad (chain of narration).It is also related by Abu Dawud and Al-Tirmidhy with a Sahih Isnad,on the authority of `Abdullah ibn `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ A person who swears by anyone or anything other than Allah has committed an act of Kufr (disbelief) or Shirk. ﴾It is also authentically reported from the Prophet (peace be upon him) that he said,﴿ A person who swears by Amanah is not one of us. ﴾There are many Hadiths that stress the same meaning.

Swearing by anyone other than Allah is a form of minor Shirk according to scholars. Thus, we should beware of it, as it is a means to major Shirk. The same applies to saying "what Allah wills and so-and-so wills", "If it was not for Allah and so-and-so" and "this is from Allah and so-and-so." We should rather say "what Allah wills and then so-and-so wills", "If it was not for Allah and then so-and-so", and "this is from Allah and then so-and-so." It is authentically reported that the Prophet (peace be upon him) said,﴿ Do not say, "What Allah wills and so-and-so wills" but rather say, "What Allah wills and then so-and-so wills." ﴾

One of the prohibited forms of Shirk committed by many people is wearing amulets and safeguards made of bones, shells, or such things. The Prophet (peace be upon him) said,﴿ If one wears an amulet, Allah will not accomplish their affairs; and if one wears a cowrie shell, Allah will not protect them. A person who wears an amulet commits an act of Shirk. ﴾The Prophet (peace be upon him) also said,﴿

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Incantations, amulets and love-potions are considered Shirk. ﴾These Hadiths include amulets and Huruz (protective amulets), whether from the Qur'an or otherwise, as the Messenger of Allah (peace be upon him) did not exclude anything of them, and as wearing amulets of the Qur'an might lead to wearing others, so all of them should be prohibited in order to block the means leading to Shirk, establish Tawhid and apply the Hadiths. The only excluded form that was permitted by the Messenger of Allah (peace be upon him) is Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) provided that it does not include any form of Shirk. He (peace be upon him) said,﴿ There is no harm in Ruqyah that does not include any form of Shirk. ﴾He (peace be upon him) performed Ruqyah with some of his Sahabah. Being one of the Shar`y (Islamically lawful) means, there is no harm in Ruqyah if it is from the Qur'an, the authentically established Sunnah or clear words that do not imply Shirk or include unacceptable words.

The innovated Munkars also include celebrating birthdays, whether the birthday of the Prophet (peace be upon him) or others. Neither he (peace be upon him) nor the Rightly-Guided Caliphs, the rest of the Sahabah (may Allah be pleased with him) or their followers in the first three centuries did it. It first took place in the fourth century, initiated by the Fatimids and other Shi`ah (Shiites). Then, it was done by the Sunnis out of ignorance of the rulings of Shari`ah and imitation of those who commit Bida`. We should beware of this, as it is one of the unacceptable Bida` rejected by the saying of the Prophet (peace be upon him),﴿ Avoid novelties (in religion), for every novelty is a Bid`ah, and every Bid`ah leads to misguidance. ﴾The Prophet (peace be upon him) also said,﴿ If a person innovates things in our affairs for which there is no valid reason, these are to be rejected. ﴾Agreed upon by Imams Al-Bukhari and Muslim from `Aishah (may Allah be pleased with her).The Prophet (peace be upon him) also said,﴿ If a person does any act for which there is no sanction from our behalf, that is to be rejected. ﴾Related by Muslim in his Sahih Book of Hadith.In his Khutbahs (sermons), the Prophet (peace be upon him) used to say,﴿ The best of speech is embodied in the Book of Allah; the best of guidance is that given by Muhammad (peace be upon him); the most evil affairs are their innovations; and every Bid`ah leads to misguidance. ﴾Related by Muslim in his Sahih Book of Hadith,

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on the authority of Jabir ibn `Abdullah (may Allah be pleased with him).There are many Hadiths that stress this meaning.

Celebrating birthdays is one of the means of exceeding proper limits and Shirk, so we should beware of them, warn each other against them, and advise each other to stick to the Sunnah and leave that which contradicts it.

May Allah guide you, us and the rest of the Muslims to what pleases Him; grant us comprehension of religion, and sticking to it. May He protect us and all the Muslims from the delusive Fitnahs (trials) and the insinuations of Satan! He is the Only One Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh.

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An interview held by Al-Majallah magazine with His Eminence about His personal life and the status of the Islamic nation

His Eminence Shaykh `Abdul-`Aziz Ibn Baz, the Senior Mufty of the Kingdom of Saudi Arabia, Chairman of the Council of Senior Scholars and the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance gave the magazine an interview on his personal life and his family. He also spoke about controversial issues in the Islamic world.

Following is the interview:

Q 1: When did Al-Baz family move to Riyadh ?

A: My family is originally from Riyadh. **My parents and my forefathers lived in** Riyadh. **A group of them live in** Al-Hawtah, **another live in** Al-Ihsa' **and also in** Hejaz. **They are all from the same family. There are families in** Jordan, Egypt, **and some non-Arab countries. Those who live in** Jordan claim the noble lineage of the Family of the Prophet.

Q 2: Since you are very busy, do you have time to meet with your children and your grandchildren?

A: I meet with them from time to time. We meet every month to recite the Qur'an and to ask about any difficult matters. However, we sometimes postpone our meeting as things might happen. I have specified one night for the females and another for the males, but sometimes we do not meet due to an accidental matter.

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Q 3: Did you choose your children's field of study or were they free to choose?

A: I only advise them and some may accept my advice while others might choose something else. I always recommend the Faculty of Shari`ah for them but some might choose any other faculty.

Q 4: Which city do you like to live in and feel comfortable?

A: All praise is due to Allah! All the cities of the Kingdom **are good. However, the most beloved to me is** Makkah, **then** Madinah, **and then** Riyadh. **I believe these are the best cities in** the Kingdom.

Q 5: Do you think there is a limit for girls' education?

A: No, they should learn till they reach the highest level in order to get and give benefit.

Q 6: Before 1357 A.H., what did you use to work before working as a judge in Al-Kharj ?

A: I used to seek knowledge in Riyadh.

Q 7: Who was your Shaykh?

A: The best and most knowledgeable of them was Shaykh Muhammad Ibn Ibrahim Al Al-Shaykh **(may Allah be merciful with him). He taught me a lot as he is the most knowledgeable and best among them. I also studied under many scholars of the family of Al Shaykh such as Shaykh** Salih Ibn `Abdul-`Aziz; **the judge of** Riyadh. **Shaykh** Muhammad Ibn `Abdul-Latif **(may Allah be merciful with him) who is one of the teachers in** Riyadh. **I have also studied under Shaykh** Sa`d Ibn Hamad Ibn `Atiq; **the judge of** Riyadh **(may Allah be merciful with him), and Shaykh** Sa`d Waqqas **who taught me Tajwid (art of Qur'anic recitation) in** Makkah **(may Allah be merciful with him).**

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Q 8: Do you memorize poems, especially that you quote lines of poetry in some of your fatwa?

A: I am not interested in poetry. They are only lines which I remember.

Q 9: Did you change your opinion on some Fatwas that you issued several years ago after examining more evidence?

A: May be but I do not remember.

Q 10: Do you remember the first Fatwa you issued?

A: No, I do not remember for I have been issuing Fatwa fifty or sixty years ago. We ask Allah to grant us a good end!

Q 11: What were the causes of your fame among the seekers of knowledge when you were the Judge of Al-Kharj in 1357 A.H.?

A: I used to give them lessons in `Aqidah (creed), Hadith, Fiqh (Islamic jurisprudence), and grammar. The benevolent helped in giving them monthly aids. This benefited many people from inside and outside the Kingdom **in the seventies of the fourteenth century. I used to work in** Al-Kharj and Al-Dalm. **I then moved to** Riyadh **and I used to give my lessons there.** Then, **I moved to** Madinah **and I used to give my lessons there in** Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah).

Q 12: What is the difference between the judicial authorities in the past and the present days?

A: Only the judges know this. May Allah support them and grant them success! However, the matter is now difficult, because people have changed, and ignorance and deception prevail. All this exhausts the

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judge. We ask Allah to grant them success!

Q 13: The increase in the number of cases is due to the over-population and development of cities; do you agree on using computers to save lawsuits and deeds and keep them safe?

A: Computers are very useful for saving lawsuits and for the judicial authorities in general. However, the traditional deeds are enough. Anyone who is given a deed will keep it but the computer might lose such a document. However, it is useful.

Q 14: Many people are not able to clarify their proofs. Do you support the procedure system?

A: This can be substituted by an attorney. A person can appoint a well-spoken attorney on his behalf.

Q 15: Your Eminence became a judge at the age of 27, do you not think that you were too young?

A: Many became judges before me at a younger age.

Q 16: You worked as a judge, a teacher, a Mufti, and a chairman of the Departments of Scholarly research, which was the best for you?

A: I can not judge as all these places are good. I have done my best and have exerted all my effort while occupying these positions. May Allah accept our deeds and forgive our sins and our negligence! May Allah accept your and our good deeds and forgive sins and errors!

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Q 17: Some people from outside the country accuse Your Eminence of being a religious bigot and the country of being Wahabi, how can you refute their claims?

A: I did not hear of this but it is possible. The ignorant people and the enemies of Allah accused the prophets and the Salaf (righteous predecessors) of more than this. All praise is due to Allah, I am not a religious bigot. I just rule according to the Qur'an and the Sunnah and base my Fatwa on what Allah (Exalted be He) and His Messenger (peace be upon him) said. I do not follow the Hanbalites **or any other school of Jurisprudence strictly. I base the fatwa which I issue on the legal evidence from the Qur'an and the Sunnah. This is what I have been doing since I studied religious knowledge since I was in** Riyadh **before and after being a judge. This was also my way when I was in** Madinah **and after I left** Madinah **and until now, thanks to Allah.**

Q 18: Do you prefer studying Hadith?

A: Hadith is necessary as we studied it along with the Qur'an. Allah (Glorified and Exalted be He) says,❨ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ❩**All the disputable matters should be referred to Allah (Exalted be He), the Qur'an, the Prophet, and the Sunnah after his (peace be upon him) death. A fatwa should not be issued except through the Qur'an and the Hadith. This is real knowledge and not Taqlid (strictly following a specific School of Jurisprudence).**

Q 19: Do you like the books of jurisprudence?

A: I read and benefit from them like other books, especially those which discuss the different opinions and set arguments and evidence. I benefit from them as

they include evidence from the Qur'an and the Sunnah.

Q 20: Do you memorize some senior books?

A: No, I do not memorize them. I have just read them several times and I only remember small portions. I have read Al-Bukhari and Muslim **several times. However, I read Sunan** Al-Nasa'iy in full, **Sunan** Abu Dawud but did not finish it, **Sunan** Al-Tirmidhy in full, **and some of Sunan** Ibn Majah. **I have also read a great portion from Musnad (Hadith compilation of) Imam** Ahmad, Al-Darimy, and **Sahih (authentic) book of Hadith of** Ibn Khuzaymah. **May Allah accept our deeds and let us benefit from them!**

Q 21: We heard that you escaped an assassination attempt several years ago?

A: This is not true.

Q 22: Do you consult anyone regarding the recent issues, especially scientific issues?

A: I am the Chairman of the Permanent Committee for Scholarly Research and Ifta' since 1395 A.H. and it was established twenty one years ago. We discuss all the matters and issue the fatwa either by the consensus, the majority, or on my own.

Q 23: What if this matter is related to a new invention or a medical issue?

A: We examine it and consult the specialists.

Q 24: Shaykh `Abdul-`Aziz, the language of your fatwas varies; do you dictate some of the fatwa or the advice then you approve them or do you dictate them all?

A: I dictate them to a person who reads them in order to approve them.

Q 25: Recently, many knowledge seekers insult

the grand Shaykhs if the latter did not say what is agreeable to their whims or desires. What is your opinion?

A: May Allah grant us and them guidance! It is obligatory upon the scholars to beware of Ghibah (backbiting) and Namimah (tale-bearing) and respect Muslims. Ghibah and Namimah are among the worst traits. A Mulsim should beware of them. Ghibah implies your talking about your brother in a manner which he does not like while Namimah implies spreading malicious words from one group to another or from one person to another as this raises enmity and hatred. It is obligatory upon all Muslims to beware of Ghibah and Namimah and to respect other Muslims, especially scholars. Muslims should warn others about disrespecting the scholars. As for those who practice manifest error or Bid`ah (innovation in Religion), there is no harm to mention their Bid`ah and explain its harmful effect.

Q 26: What is your opinion on the transplantation of human organs which saves the life of many people?

A: I have a reservation with regard to this matter. The Muslim should be respected and taking away any of his organs will cause harm. The Prophet (peace be upon him) said, ("Breaking a dead man's bone is like breaking it when he is alive.") **Thus, I abstain from issuing a Fatwa regarding the ruling of buying and transplanting organs.**

Q 27: You just abstain but do not prohibit it?

A: Yes, I abstain only. Some scholars permitted transplantation of human organs, as it becomes dust after burial while others, including me, have abstained from judging it.

Q 28: Your Eminence, Al-Ikhwan-ul-Muslimin (the Muslim Brotherhood; a political group also calling to Islam) Movement spread in the Kingdom especially among the students. What

is your opinion with regard to this movement? To what extent is it in conformity with the Manhaj (methodology) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body)?

A: Ikhwan-ul-Muslimin Movement is being criticized by some scholars because they have no activity in the spread of Tawhid (monotheism), the prohibition of Shirk (associating others with Allah in His Divinity or worship) and Bid`ah. They have their own way but they fall short in Da`wah and directing others to the true creed, which is of Ahl-ul-Sunnah wal-Jama`ah.

The Ikhwan-ul-Muslimin **should call to the Manhaj of the Salaf (righteous predecessors) and**

Monotheism, deny worshipping, revering, and seeking the help of the dead such as Al-Hussien, Al-Hasan, Al-Badawy, and the like. They should be concerned with the origin of Islam which is La ilaha illa Allah [There is no god except Allah] and the first thing the Prophet (peace be upon him) invited people to in Makkah. He (peace be upon him) invited people to the worship Allah alone and so many scholars criticize the Ikhwan-ul-Muslimin for not inviting others to Allah's Oneness with sincere devotion towards Him, denying the innovative religious matter that the ignorant introduced such as revering, seeking the help of, making vows and slaughtering for the dead. These are forms of major Shirk (associating others in worship with Allah). They are also criticized for not following the Sunnah and the Hadith. They also do not adhere to the legal rulings of the Salaf. I hear many of my fellow Muslim brothers criticizing them for many things. I ask Allah to grant them success and set their affairs right.

Q 29: Many school books were written by some of Ikhwan-ul-Muslimin in the sixties, do you believe these books should be examined?

A: I do not know anything about these books, for I am busy and I did not read them. I hear about

the Da`wah of Ikhwan Al-Muslimin and that they do not have an activity in spreading the `Aqidah but I did not read enough about what Shaykh Hasan (may Allah be merciful with him) or any other person wrote.

Q 30: What is your opinion with regard to the Islamic-Christian dialogue now?

A: It is only permissible to be held when necessary and when the speaker has deep knowledge of Qur'an and the Sunnah to clarify and invite people to the Truth and reveal falsehood.

Q 31: To what extent can Muslim countries observe forbearance in their mutual Islamic relations?

A: This should be abided by the Qur'an and the Sunnah i.e. to what is permitted by the Shari`ah.

It is obligatory upon the Muslim rulers in Arab and Islamic countries to advise each other, rule people according to the Shari`ah, and help one another in righteousness and piety. They should not tolerate the neglect of Allah's legislation. They should abide by and order their people to follow them. This is the only way to salvation, honor, victory, and unity. However, it is permissible to waive the debts among each other, help each other, and the like permissible matters.

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My 'Aqidah (creed) in which I believe and whereby I worship Allah

To his Eminence Mufty of the Kingdom of Saudi Arabia,

Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz,

may Allah protect and guard him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

What is Al-'Aqidah (the creed) through which you worship Allah regarding Allah's Names and Attributes, especially concerning the Attribute of Allah's Highness (Glorified and Exalted be He). Can you answer me in brief? May Allah bless you and your knowledge!

Presented by `A. S. B.

As-salamu `alaykum warahmatullah wabarakatuh

The 'Aqidah (creed) in which I believe and ask Allah to let me die while firmly on, is belief in Allah (may He be Praised) as the true God Who is worthy of worship and that He (may He be Praised) is established above the Throne where He rose over (Istawa) it in a way that suits Him in an unknown way, and that He (may He be Praised) has the Attribute of being above all His creatures. Allah (may He be Praised) says: ﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿ **In the last part of Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Allah (Glorified and Exalted be He) says:** ﴾ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ So the judgement is only with Allâh, the Most High, the Most Great! ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿

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There are many Ayahs that stress this meaning.

I also believe that He (may He be Praised) has the Most Beautiful Names and the Highest Attributes as He (Glorified and Exalted be He) says: ﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿

It is obligatory upon all Muslims to believe in Allah's Names and Attributes mentioned in the Precious Book and the authentic Sunnah and to attest to them in a way that most befits Him (may He be Praised) without distorting or denying or adjusting or likening them to any other thing. Allah (may He be Praised) says: ﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿ **Such Names and Attributes are Tawqifiyah (bounded by a religious text and not amenable to personal opinion). It is impermissible to prove any of them except with a text from the Noble Qur'an or the authentic Sunnah because it is Allah (may He be Praised) Who is the most knowing of Himself and what befits Him and it is His Messenger (peace be upon him) who knows best about Him. It is he who informed (us) about Him. The Messenger (peace be upon him) does not speak of (his own) desire. Allah (may He be Praised) says:** ﴾ By the star when it goes down (or vanishes). ﴿﴾ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴿﴾ Nor does he speak of (his own) desire. ﴿﴾ It is only a Revelation revealed. ﴿

I also believe that the Noble Qur'an is the speech of Allah (Glorified and Exalted be He) and that it is not created. This is the opinion of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) from among the Companions of the Prophet (peace be upon him) as well as those who followed them. I also believe in all that Allah (Exalted be He) and His Messenger (peace be upon him) mentioned about the issue of Paradise and Hellfire, reckoning and retribution,

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and the like of the past and the future events on which there is evidence in the Qur'an or mentioned in the authentic Sunnah related to the Prophet (peace be upon him).

May Allah grant us all steadfastness on the religion and guard us and all Muslims from delusive temptations and the devil's incitements! May Allah give victory to His Religion and make His Word superior! May Allah ameliorate the conditions of all Muslims, grant them the comprehension of religion, make them accept truth, guide their rulers, and amend their leaders! He is the One Who is Capable of doing so.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Guidelines to Imams, Dui`ah i.e. Islamic callers, and officials of Hisbah (regulation of economic, commercial, and public matters, religious policemen)

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, Companions, and those who follow his guidance.

I thank Allah (Glorified and Exalted be He) for endowing us with such a meeting that is attended by brothers for the Sake of Allah (may He be Exalted and Glorified), including preachers and Imams of mosques, the officials of the body of enjoining good and forbidding evil, as well as a group of the callers to Allah (Glorified and Exalted be He), and a group of our charitable brothers who love to listen to good instruction. This is out of Allah's Blessings for which I thank Him. May Allah make you and us from among those who are guided and guiding others and protect us all from the evils of ourselves and from our misdeeds and delusive temptations. May Allah grant victory to His Religion, make His Word superior, and ameliorate the conditions of all Muslims everywhere, and entrust them to pious rulers and reform their leaders.

I have listened to the good words delivered by their Eminence Sheikhs Hasan Al-Hajjajy, **the general manager of the Ministry of Islamic Affairs, Endowments, Call, and Guidance in** Makkah Al-Mukarramah, **Sheikh** `Abdul-Rahman Al-Sudays, **the imam and khatib (preacher) of Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Sheikh** Ahmad Ibn Musa Al-Sahly, **the head of the Charitable Society for Memorizing the Qur'an in the governorate of** Al-Ta'if, **and Sheikh** Farraj Ibn `Ali Al-'Uqla, **the general manager of the Committee for the Propagation of Virtue and the Prevention of Vice,** Makkah Al-Mukarramah Department.

Their words are, praise be to Allah, all good and beneficial. I approve of what have been mentioned therein by

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the four Sheikhs. Thanks to Allah, they are good and proper. I approve of all what has been mentioned by the Sheikhs, particularly what have been mentioned by Sheikh Hasan Al-Hajjajy

There is no doubt that it is obligatory upon the Ministry and Management of Islamic Affairs, may Allah grant them success, to take care of Masjids (mosques), Imams, and khatibs (preachers), and the endowments of the Muslims in the Kingdom. **There is no doubt that their duty is significant. May Allah grant them much more success and multiply those supporting them in good. The duty is significant and there is a dire need to double our efforts regarding the affairs of the callers to Islam and to recommend and urge them to undertake their duty in conveying the Da`wah (call of Allah) to the servants of Allah in Masjids (mosques), prisons, and so on.**

The callers to Allah (Glorified and Exalted be He) should be keen to convey the Da`wah (calling to Islam) as much as possible in mosques, schools, prisons, and every place. They should take care of such matter, whether in the town or the countryside, in vessels, cars, or planes, or wherever they are. The callers to Allah have a great rank because they are the successors of the Messengers. The same applies to the scholars of Shari`ah. Moreover, the callers to Allah are among the remarkable scholars, because Allah (Exalted be He) sent the Messengers to call to the truth and give glad tidings and to warn. The most notable among the Messengers is their Imam and Last, Prophet Muhammad (peace be upon him).

Scholars, may Allah grant them success, judges, and particularly callers to Islam, should all fear Allah (Exalted be He) and convey Da`wah (calling to Allah) according to the capacity and the availability. Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿

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Allah (Glorified be He) also says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿**Thus, it is obligatory for callers to Allah, judges, and any one who has knowledge, wherever one might be, to fear Allah (Exalted be He) and inform about Islam according to one's capacity and knowledge. It is obligatory upon them all to beware of calling to Allah (Exalted be He) without sure knowledge:**﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿

Any caller to Islam, scholar, judge, or guide should fear Allah and not speak without

knowledge. They should speak with sure knowledge and deep insight so as not to mislead people. They should convey Da`wah (calling to Allah) and Allah's judgment to people with sure knowledge. They should bear harm patiently while doing that.

It is obligatory upon a caller to Allah (Exalted be He) to abide by the etiquettes of Islam about which Allah (may He be Praised) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Thus, wisdom refers to knowing what Allah (Glorified and Exalted be He) prescribed and what His Messenger (peace be upon him) said and performing this properly. A caller should seek decorum, act properly, use proper words, and support his speech with proofs from the Noble Qur'an and the Sunnah, in addition to religious encouragement and admonition when necessary.

The same applies to callers to Islam and scholars when delivering lessons and calling to Allah (Glorified and Exalted be He). Even if one is not appointed by the rulers to call to Allah, yet one is ordered by Allah (Exalted be He) to undertake Da`wah, whether one is appointed by the rulers or not.

Scholars are obliged to carry out such a task which is the mission of the Messengers (peace be upon them) who entrusted it to the scholars after them. Thus, everyone should call people to Allah (Exalted be He), give them glad tidings, and warn them kindly and wisely in a way that is better; not with violence and force, nor by defaming any person through conveying words or actions about someone that displeases him. The aim is to display the truth and call to it

and to call to commit oneself to what Allah (Exalted be He) has legislated and prescribed. At the same time, one should warn against what Allah (Exalted be He) has prohibited and against the evils that people commit. The caller to Islam should warn against evil without referring explicitly to such-and-such a person or such-and-such a state. What one should do is to clarify what is evil and warn against it. It is obligatory to do so and pray to Allah (Exalted be He) to grant rulers and all Muslims success, and guidance, and to rectify their intention and deeds, and grant them kindness in all matters. The Prophet (peace be upon him) said:﴾ "Verily, whenever kindness exists in a thing it graces it, and whenever it is taken away from a thing it disgraces it." ﴿He (peace be upon him) also says,﴾ "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." ﴿This is based on the Ayah wherein Allah (Glorified and Exalted be He) says:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿When sending Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him) to Fir`awn, Allah (Glorified and Exalted be He) says:﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿

Callers to Islam should be characterized by patience, expecting reward from Allah, seeking truth, and taking care of religious evidence and good words to use in their call. They should be kind with all people except those who commit aggression and injustice, because they should be given different treatment. Allah (Glorified and Exalted be He) says:﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿

Those who commit aggression and injustice will be given different treatment according to the degree of aggression and in a way that deters one from one's injustice. But in general, the caller to Islam should seek good words to employ in his Da`wah (calling to Islam). One should call to Islam with wisdom, good manners and kind words, encouragement and warning. One should avoid anything that may cause disagreement and dissention or cause alienation between him and his Muslim brothers.

Both scholars and callers to Islam should seek appropriate words,

and be kind in all matters, and be keen to be devoted to Allah through conveying His Da`wah (calling to Islam) to the servants of Allah hoping for the reward of Allah and fearing His punishment, not out of showing-off, hypocrisy, or pride. Rather, one should do so for Allah's sake and the Hereafter; and for benefiting people, reforming their conditions, drawing them near to good, and taking them away from evil, and unifying their word on truth. This should be the aim of callers and scholars as this was the aim of the Messengers (peace be upon them).

The goal is to clarify the truth for people, explain Allah's ordinances to endear good to them and warn them against evil, and unify their word on His religion. Allah (may He be Praised) says:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿This is according to what is stated in the Noble Qur'an and the Sunnah. Allah (Exalted be He) says:﴾ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) ﴿Allah (Glorified and Exalted be He) also says,﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿

It is obligatory upon a Da`i to Allah (Glorified and Exalted be He) to be careful in Da`wah, be patient, and lenient, and use clear words. They should be keen to unify the word of Muslims and avoid the means leading to dispersion and divergence with all people, young or old, laymen and government.

It is obligatory to seek the truth and use good expressions to clarify the truth and guide to it and keep one away from what is wrong. In doing so, one should be kind in all matters and avoid means of dispersion and divergence, except those committing aggression and injustice because they will be given different treatment by the people, judges, and rulers. Those committing aggression and injustice will be given different treatment and their ruling is different. Generally, it is obligatory to seek the truth and call to it. Allah (Glorified and Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) ﴿

This means that calling to Islam must be done according to what Allah (Glorified and Exalted be He) and the Messenger (peace be upon him) said. The caller must seek the suitable time and words. Then Allah (Glorified and Exalted be He) says:﴾ and fair preaching ﴿**This refers to encouraging and admonishing (people) with good expressions.**﴾ and argue with them in a way that is better. ﴿**This is with regard to ambiguous matter or when there is a dispute, one should argue in a way that is better. This is according to the orders given by Allah (Glorified and Exalted be He) and according to His prohibition in the Ayah wherein Allah (Exalted be He) says:**﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ﴿

It is obligatory upon callers, scholars, and every one giving advice to seek wisdom, truth, and kindness when calling one's family, children, neighbors, and all Muslims to Allah and to guide them wherever one may exist, especially in the major sins that leads to polytheism. Monotheism and Polytheism are the most important and significant matters. Monotheism is the origin of religion.

Concerning this matter, it is obligatory to be careful and to clarify the truth for people regarding monotheism and guide them to commit themselves to it and warn them against all types of polytheism, minor or major, using good and clear expressions. The one who has no knowledge depends on his feelings in issuing judgments. Thus, a caller should be kind to encourage him to learn and know the religion of Allah (Exalted be He). Callers also should observe kindness when dealing with those who newly embraced Islam in order for the latter to know the rulings of the religion. Kindness should also be observed when dealing with ordinary people in order that they be enlightened, to learn and know the religion of Allah, monotheism, devotion to Him, and to know that it is necessary to confine worship, Du'a' (supplication), fear, hope, Tawakkul (putting trust in Allah), desire, awe, sacrifice, taking vows, and other acts of worship to Allah alone.

People in many countries do such acts of worship for the sake of some dead persons, Jinn, trees, or idols. Callers to Allah, particularly, in such places wherein there is plenty of ignorant people and where there are those calling other than Allah (Exalted be He), must clarify the truth before them, be patient with the harm they undergo while doing that, and seek

kindness and clear-cut expressions and words in order for the audience to understand the aim of the caller, abandon falsehood, and inquire about any controversial issues to have one's question answered and controversy decided. Then the caller to Islam should call people to perform prayer, pay Zakah, do Sawm, and Hajj after clarifying the issue of the two Shahadahs (testimonies of faith) that is the most important at all. Then, comes Salah (Prayer) and Zakah. Salah (Prayer) is very important because it is a pillar of Islam. Thus, people must know that it is obligatory to pay careful attention to performing prayer everywhere after explaining monotheism and polytheism and the relevant issues concerning prayer after pronouncing the two Shahadahs (testimonies of faith). Now, it is obvious to all how many people neglect Salah!

Muslim callers must focus on Salah and urge people to hasten to perform it regularly in congregation and in mosques. They should also urge women to perform Salah at home and urge everyone to take care of one's children, males or females, one's wife, one's sisters, and brothers, and neighbors in all matters. Yet the most important thing after the two Shahadahs (testimonies of faith) is Salah. He who preserves them, preserves his religion and he who neglects them, neglects other obligatory duties. The Prophet (peace be upon him) said:﴾ What makes one a disbeliever and a polytheist is abandoning prayers. ﴿**He (peace be upon him) also said,**﴾ That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever. ﴿**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴾ The peak of the matter is Islam and the pillar is Salah. ﴿

It was also stated by `Umar **(may Allah be pleased with him) when sending letters to advise the rulers he appointed: The most important of your affairs is Salah, he who preserves them,**

preserves his religion and he who neglects them, neglects other obligatory duties.

May Allah grant us success! It is Allah Who is the One we ask to set right all our affairs and guide us to His Right Path, and protect us from delusive temptations and Satanic insinuations. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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A word on the occasion of the competition of memorizing the Noble Qur'an and Hadith in Al-Qassim

Praise be to Allah! We praise Him and seek His Help! We seek His Forgiveness and seek refuge with Him from the evil of ourselves and our bad deeds! May Allah's Peace and Blessings upon His Servant and Messenger our Prophet Muhammad, his family, and his Companions!

Verily, Allah (Exalted be He) sent Muhammad (peace be upon him) with truth and taught him the Book and wisdom i.e. the Noble Qur'an and Sunnah, as stated in the Hadithnarrated by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic transmissionthat he (peace be upon him) said: (I have been granted the Qur'an in addition to a material (i.e. the Sunnah) equal to it.)

The Noble Qur'an and the Sunnah are the two sources upon which rulings are built. Out of the Mercy of Allah to the Muslims is that He (Exalted be He) devoted some to safeguard the source of their religion i.e. the Noble Qur'an and Sunnah.

Since the early ages until now, the Muslims are highly concerned with the Noble Qur'an. They memorize, study, understand, contemplate, interpret, learn, and teach it. Thanks to Allah, these schools and governmental and charitable societies bring up the young on memorizing, understanding, and acting according to Allah's Book, which pleases every Muslim. What doubles one's joy is to find that the memorizers of the Noble Qur'an as well as others are keen to grasp the matters of Shari`ah (Islamic law) and to study, memorize, learn, and teach the Sunnah of the Prophet (peace be upon him).

Really, the circles of knowledge held in Masjids (mosques) all over the region of Al-Qasim as well as other places to teach the sciences of Hadith, jurisprudence, and exegesis are from the gardens of Paradise about which the Prophet (peace be upon him) said: ("When you pass by the gardens of Paradise, avail yourselves of them." The Companions asked: "What are the gardens of Paradise, O Messenger of Allah?" He replied: "The circles of dhikr (remembrance of Allah).")

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There are authentic Hadiths related from the Messenger of Allah (peace be upon him) stating that the angels call each other to attend such circles.

We praise Allah for the existence and numerousness of such circles as well as the multiplicity of those attending them willingly. May Allah bless the work of those sponsoring them, double their reward, endow them with sincerity, and reward them the best!

It is noticeable to praise the care given to the Sunnah at this time when many ignorant and heretics shun from and object to it.

It is obligatory to contribute in spreading the Sunnah. Teaching it is one of the best acts that draw one close to Allah (Exalted be He) as well as the best acts of obedience. The Salaf (righteous predecessors) used to teach their students the Prophetic traditions. They were keen to learn them by heart and were not just satisfied with writing them down and classifying them into books, especially the texts of Hadiths and the concise yet most meaningful words.

I was pleased with the great efforts of our brothers in the Scientific Committee and the Office of Daw`ah in Al-Qasim to observe, organize, and supervise lessons so as to protect them from excessiveness and negligence and to follow the straight way in doing so. Thus, all praise is due to Allah for this. May Allah appreciate the efforts and care of the Eminence Sheikhs sponsoring the project of memorizing the Noble Qur'an and the Sunnah and acquiring knowledge of the religion, because they made students memorize the Noble Qur'an that took a great deal of their time and effort. Then they held exams and competitions to encourage students to seek knowledge, in addition to their contribution to printing and distributing useful books, as well as other useful acts. May Allah reward them the best for that all!

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It is a good and appreciated precedent to encourage students to practice memorization, to hold exams for them, and to offer them scholarships and prizes to encourage and motivate them as well as others to do good. Such is a good, blessed, and appreciated work.

I appeal to our brothers both Sheikhs and seekers of knowledge in all regions to participate in

such useful acts i.e. bringing up children on learning and acting according to the Noble Qur'an and the Sunnah. We hope to hear in the future about many charitable works like this. Allah (Exalted be He) says:﴿ So hasten towards all that is good. ﴾**Allah (Glorified be He) also says:**﴿ and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). ﴾**The Prophet (peace be upon him) says:**﴿ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴾**Narrated by Al-Bukhari in his Sahih book.The Prophet (peace be upon him) said:**﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾**(Agreed upon by Imams Al-Bukhari and Muslim).**

On this occasion, I advise all students and teachers to fear Allah (may He be Praised) and have a sincere intention and truthfulness in this work. I also urge them to continue seeking knowledge and not to get bored or feel helpless. I urge them to combine both knowledge and practice accordingly. Really, applying what one has learnt is the desired result of attaining knowledge. They should also be keen to recite the Noble Qur'an often, study it, and grasp its meanings because it is the origin and basis of all sciences. I also urge parents to encourage and facilitate matters for their children to join such circles.

I want to thank all officials, merchants, sheikhs, and every other person who contributed in facilitating holding such blessed gathering.

May Allah reward all with the best reward! I also call on all Muslims to offer much more contribution in supporting this useful project both financially and spiritually, because success and continuity of any work depends on the available capacities and facilities. It is reported in the authentic Hadith related by Jarir Ibn `Abdullah Al-Bajaly **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴿ "He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently (until the Day of the Resurrection)..." ﴾

May Allah grant all of us success and guidance and make righteous our words and overt and covert deeds! May Allah grant us success! May Allah's Peace and Blessings be upon His slave and Messenger, our Prophet Muhammad, his family, Companions, and those who followed him rightfully!

A corrective statement

on the issue of jinn's inhabiting of humans

Praise be to Allah Alone. May Peace and Blessings be upon the Last Prophet Muhammad, upon his Household, and Companions!

I read what was published by (Al-Muslimun) newspaper on Friday (3/8/1416 A.H.) regarding the questions raised to `Aly Ibn Mushrif Al-`Umary **and his answers to them. The following is the text of the dialogue:**

The Qur'an is not a cure for all organic and psychological diseases.

Ibn Baz **is my Shaykh and he confirmed my new view.**

I challenge anyone who claims healing cancer with the Qur'an.

Q: Do you regard the movement of Satan inside a person which was mentioned in the Hadith as a spiritual movement?

A: Of course, the texts prove this even the reference to the movement of Satan inside people, according to scholars, is a metaphor, as the relevant Hadith does not imply the material movement. Moreover, if we take its material movement for granted, this will be restricted to the obsessed person, since the Prophet (peace be upon him) said so concerning the obsessed person.

Q: Accordingly, you insist that the jinn by no means can inhabit a person.

Q: Absolutely, the jinn never inhabits a person.

Q: Consequently, you only disagree with those who recite the Qur'an on a person touched by jinn?

A: Of course, when I was in Abha, **I delivered a lecture in this regard. I was**

there **previously and discussed the issue with some persons who believed in the jinn's ability to inhabit humans. Then, I delivered that lecture** in Abha **and people wrote about it. Then, when Shaykh** `Abdul-`Aziz Ibn Baz **(may Allah protect him) heard about this, he was astonished and interested. He sent for me and I went to him in** Ta'if. **I said to him, "O our shaykh, please listen to my viewpoints." The shaykh (may Allah protect him) is a wise, beloved and great scholar. He listened to me in full and said, "By Allah, you are right and you should abide by that and pay no attention to anyone."**

Q: Did he say to you that you are right and that the jinn do not inhabit human beings?

A: A: When I explained the subject in full to Shaykh Ibn Baz, I left the Shaykh and **wrote in papers that getting a jinni out of a human being is a false claim. No doubt, Shaykh** Ibn Baz **has a background on the subject. If he disagreed with me, he would disapprove of me but after I was sure of him and he said to me, 'Write this information', so I started writing about this subject.**

This is an article of what the paper mentioned concerning the so-called `Ali **as related in the abovementioned issue.**

From my part, I say that what he mentioned about my validating his beliefs is false and groundless. A year or more ago, I advised him when he met me to elaborate on this subject in detail and admit the inhabitation of jinn in human beings, which is the truth agreed upon by scholars. This is the belief cited by Abu Al-Hasan Al-Ash`ary **as the belief of Ahl-ul-Sunnah (Adherents to the Sunnah). Similarly, Shaykh-ul-Islam** Ibn Taymiyyah **related it about all the people of knowledge as mentioned in his book Al-Fatawa (vol. 19, pp. 9-65). I told** him **that not all people claiming to have**

jinn inside themselves is correct but sometimes they are right and at other times they are wrong. There are certain diseases that affect the mind and may cause a person to lose sense.

Then, this person may be cured and may not or may die while having mental disorder. There are many causes of mental disorders that affect a person. Therefore, this subject when dealt with should be discussed in detail. Ibn Al-Qayyim (may Allah confer mercy upon him) elaborated on this in his book Zad Al-Ma`ad. I remember that one of the people of Al-Dalm when I was in a judge in Al-Kharj Province was suffering from a mental disorder. When he was brought to doctors, they said that the cause of this was a cut in the head. He was cauterized and healed with the will of Allah (Exalted be He).

The following is the words of Shaykh-ul-Islam (may Allah confer mercy upon him) in the book of Al-Fatawa in the volume already referred to. He said, (Therefore, some Mutazilites, such as Al-Jubba'y, Abu Bakr Al-Razy, and other scholars denied the entering of jinn into the body of an epileptic person but they did not deny the existence of the jinn, because the evidence on the entry of the jinn in the body of epileptic persons is not as strong as the clear evidence on the existence of the jinn in the Hadiths of the Prophet (peace be upon him). However, they are wrong in this belief. Moreover, Al-Ash`ary mentioned in his book of al-Maqalat i.e. the Articles, the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) that they approve that jinn enter the body of epileptic persons. Allah (Exalted be He) says,﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴿

Also, `Abdullah Ibn Al-Imam Ahmad said, "I said to my father, 'there are people who claim that a jinni does not enter in the body of a human being.' Thereupon, he said, 'O my son, they are liars. He (the jinn) is speaking with the tongue of the epileptic person. Indeed, the matter is widely discussed in its proper place.

Shaykh-ul-Islam Ibn Taymiyah said in his book of Al-Fatawa (vol. 24, p. 276-277): The existence of the jinn is confirmed in the Book of Allah, the Sunnah of

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His Messenger (peace be upon him), and the agreement of the Salaf (Righteous Predecessors). Similarly, the entering of the jinn in the body of human beings is established according to the agreement of the Imams of Ahl-ul-Sunnah wal-Jama`ah. Allah (Glorified be He) says,﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴿

It is authentically reported that the Prophet (peace be upon him) said,﴾ Satan passes through humans like blood ... ﴿Until he (peace be upon him) said, "There is no one of the Imams of Muslims who denied the possibility that the jinn may enter in human bodies. Indeed, who denies this or claims that the Shari`ah (Islamic law) belies this, he tells lies about Shari'ah for there is no legal evidence to that effect... .

It is then evident that the view adopted by `Ali concerning denying the entering of the jinn into human bodies is invalid and that he is lying in his claims that I agreed with him and confirmed his doctrine. However, I wrote a refutation to those who deny the entering of the jinn in the human bodies years ago. It was published in my book entitled "Majmu' Fatawa wa Maqalat Mutanawwi'ah" (A Compilation of Various Legal Opinions and Articles) in volume three (pp. 299-308). Thus, whoever wants to read it may find it in the place cited.

As for his saying that if I objected to him, I would disapprove of his saying, it is evident that I could not peruse all things published in the newspapers of wrong matters owing to their great number and the lack of time on my part owing to my many duties. Indeed, I have no time to read that. Allah is the One Who brings success. We ask Him to keep us from making mistakes in words and actions.

Moreover, with regard to the denial of Mr. `Aly to the fact that the Glorious Qur'an is a cure for some organic diseases, his claim is false. Allah (Glorified be He) explains in

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His Glorious Book that the Glorious Qur'an is a healing. He (glory be to Him) said in Surah-Al-Isra',﴾ And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss. ﴿He (Glorified be He) also said in Surah-Fussilat,﴾ Say: "It is for those who believe, a guide and a healing." ﴿

The aforementioned two noble Ayahs (Qur'nic Verses) imply that healing is for hearts and bodies. However, there are certain conditions that are to be fulfilled and preventive causes that should be absent with regard to the person who is treated by the Qur'an and the person who treats by it. If the conditions are fulfilled and the preventive causes are absent, the healing occurs with the will of Allah. The Prophet (peace be upon him) said,﴾ For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the will of Allah. ﴿(Related by Muslim).

Many people do not respond to medicine or to the Qur'an owing to the failure of conditions and the existence of preventive causes that make them both useless. Indeed, if every ill person responds to medicine or the Qur'an positively, no one would die. However, Allah

(Glorified be He) is the One in Whose Hand is healing; if He wills to heal a person, He facilitates for them the causes of recovery and if He does not will so, the causes will avail nothing. It is authentically reported that the Prophet (peace be upon him) said in the Hadith narrated by `Aishah **(may Allah be pleased with her),**﴾ Whenever he (i.e. the Prophet i.e. peace be upon him) suffered any pain, he (peace be upon him) would recite in his two hands upon sleeping the surah of Ikhlas [the Qur'an: 112]﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿and Surah of Al-Falaq [the Qura'n: 113]﴾ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴿and Surah of Al-Nas [the Qur'an: 114]﴾ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴿three times and wipe his with hands as much as of his body starting with his head, face, and chest. ﴿

However, during his final illness, `Aishah **(may Allah pleased with him) used to recite these three Surahs in his hand and wipe his face with them seeking their blessing. Then, the Prophet (peace be upon him) died because Allah (Exalted be He)**

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did not will to heal him of that illness as He predetermined in His Eternal Knowledge that the Prophet (peace be upon him) would die of that disease. Also, it is authentically reported that the Prophet (peace be upon him) said,﴾ Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing), but I do not like to be cauterized. ﴿

It is known that many people may be treated with all these three things and still remain uncured. The cause behind this is that Allah (Exalted be He) did not predetermine cure for them. He (Glorified be He) is the Just and the Merciful Judge. What Allah (Exalted be He) wills comes to pass and what He does not will does not come to pass.It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that﴾ some Companions of the Prophet (peace be upon him) came across one of the Arab tribes while the chief of the tribe was stung. They asked the Sahabah (Companions of the Prophet), "Can anyone of you treat with Ruqya?" The Prophet's Sahabah said, "Yes." They agreed to pay them a herd of sheep if their chief was cured. One of them (the Prophet's Sahabah) recited Surah-Al-Fatiha on the ill person who was cured. But the one who recited the Qur'anic Surah said, "We will not take them unless we ask the Prophet." When they returned to the Prophet (peace be upon him), they told him about the matter. He (peace be upon him) said, "You have done the right thing and allocate a share for me." ﴿**This indicates the validity of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that may be a cure by Allah's Will as in the aforementioned account. The Prophet (peace be upon him) confirmed their act. This is regarded as a treatment of organic diseases by the Qur'an.**

In another Ayah of Surah Yunus, Allah (Exalted be He) mentions that the revelation is a healing for the breasts. Allah (Glorified be He) said,﴾ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. ﴿**The fact that the Qur'an is a healing to what is in the breasts does not mean that it is not a healing for physical diseases.**

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Indeed, healing the breasts is greater and more important. In spite of this, most people have diseased breasts that the Qur'an does not heal and they do not abide by it. Allah (glory be to Him) said in Surah-Al-Isra',﴾ And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss. ﴿**This happens owing to their abandonment of the Qur'an and failing to accept its call.**

The Prophet (peace be upon him) stayed in Makkah **thirteen years treating the society with the Qur'an, reciting it to them, and inviting them to abide by it while only a small number of them accepts it. Allah (Exalted be He) says,**﴾ And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh). ﴿**Allah (May he be Glorified) also says,**﴾ And most of mankind will not believe even if you desire it eagerly. ﴿**In the light of this, it is true that the Qur'an is a healing for the hearts and bodies but it is for those whom Allah (Exalted be He) wants to guide whereas those whom He wants to distress will avail nothing of the Qur'an, the Sunnah, or the caller to Allah (may he be Glorified). Indeed, Allah's knowledge includes their case of misguidance and incurability. Allah (Exalted be He) says,**﴾ And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant). ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And had your Lord willed, those on earth would have believed, all of them together. ﴿**Allah (Glorified and Exalted be He) also says:**﴾ Then where are you going? ﴿﴾ Verily, this (the Qur'ân) is no less than a Reminder to (all) the `Alamîn (mankind and jinn) ﴿﴾ To whomsoever among you who wills to walk straight. ﴿﴾ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿**There are many Ayahs and authentic Hadiths which assure this meaning.**

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With regard to the interpretation of `Aly Ibn Mushrif **of the Hadith,**﴾ Satan passes through humans like blood ﴿**as a metaphor, this was cited by Al-Hafiz** Ibn Hajar **in his book Fath Al-Bari and ascribed to some scholars. The Hadith may also intend the obsessed persons as stated by** Mr. `Aly. **However, this is invalid saying and the Hadith should be explained according to its explicit meaning and should not be interpreted in a way that disagrees with its apparent meaning. This is because Satan is a kind of creature and no one but Allah (Exalted be He) knows their nature and the way they**

obsess man. Every Muslim should ask Allah (Exalted be He) to protect him against their evils and to use what He legislated of ordinances and supplications in this regard. Indeed, Allah (Glorified be He) is the One who protects and helps those who call Him for help and resort to Him. There is no lord or god but Him. There is neither Might nor Power save in Allah!

May Allah (Glorified be He) help us adhere to His Religion and protect us and all Muslims from following the temptations and whispers of Satan. May Allah make His religion victorious, elevate His Word, guide Muslims to all goodness, and grant them comprehension of religion! May Allah make their rulers the best among them and set right their leaders! He is All-Hearer, Ever Near.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his Household, Sahabah, and those who followed them rightfully till Doomsday!

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The different kinds of sorcery

Praise be to Allah. May Allah's Peace and Blessings be upon Allah's Messenger, his family, Companions and those who followed his guidance.

Sorcery is one of the greatest crimes and it is a type of disbelief. It is affliction that befell the past and the present nations and during the period of Jahiliyyah (pre-Islamic time of ignorance) and the Muslim nation. Those who practice sorcery and witchcraft spread according to the increase of ignorance and the lack of knowledge and motivating factors of faith and authority. Sorcerers and witches are found in countries with the aim of gaining money, confusing people, or for other reasons. In places where knowledge prevails, faith in Allah (Exalted be He) and His Messenger (peace be upon him) increases and the Islamic authority is powerful, those wicked evildoers disappear and decrease or even move to other places where they find suitable locations to spread their falsehood and be able to practice their evil.

The Book of Allah and the Sunnah of the Prophet (peace be upon him) elaborated on the kinds and the ruling of sorcery.

Linguistically, Sihr (Sorcery) implies hiddenness as its causes are not known and sorcerers use certain concealed matters in order to deceive people, confuse them, play with their sight, harm them, plunder their money, and other than that using veiled means that are not recognized in most cases. On that account, the last period of the night is called Sahar (the early dawn), for it occupies a time when people are sleeping and calm and also the lung is called Sahar as it is concealed inside the body.

Sihr is legally defined as the actions the sorcerers engage in of delusion and confusion which make those watching them believe that they are true in spite of the fact that they are untrue. Allah (Exalted be He) says about the magicians of Pharaoh, ﴿ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴾﴿ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴾﴿ So Mûsâ (Moses) conceived fear in himself. ﴾﴿ We (Allâh) said: "Fear not! Surely, you will have the upper hand. ﴾﴿ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain." ﴾

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Magic may be carried out by certain practices done by the magicians and blowing air in knots in certain way. Allah (Exalted be He) says:﴿ "And from the evil of those who practise witchcraft when they blow in the knots, ﴾There are other ways to make sorcery, which magicians learn from devils. Sorcerers may make things that disturb one's mind, cause illness to him/her or lead to separation between a man and his wife by disfiguring the appearance of a wife in the sight of her husband and vise versa or other things that make husband hates his wife. However, sorcery is an explicit disbelief according to the Ayahs (Qur'anic Verses) of the Qur'an. Allah (may He be Exalted and Glorified) says:﴿ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic ﴾Allah (Exalted be He) stated that devils are disbelievers owing teaching people magic and says after that:﴿ and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” ﴾Then He (Glorified be He) says:﴿ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh’s Leave. ﴾Allah (Exalted be He) is referring to magic. Moreover, the Ayah states that all the sorcery that gives birth to evil is predetermined by Allah (Exalted be He) and with His Will. Allah (may He be Exalted and Glorified) has an upper hand over everything and nothing takes place in His Dominion except what He wills and nothing happens in this life or the hereafter except

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with a prior decree by Allah (Exalted be He) out of a consummate wisdom willed by Him (Glorified and Exalted be He). Allah (Exalted be He) may afflict some of His Slaves with undergoing sorcery, others with illness, others with murder and other things that befall a person. He (glory be to Him) has the consummate wisdom in what He foreordains or prescribes on His Slaves. He (Glorified be He) says:﴿ but they could not thus harm anyone except by Allâh’s Leave. ﴾Allah (glory be to Him) refers by (Leave) here to the universal predetermined leave, not to the legal leave as He prohibits that but He let it happen with His predetermined leave i.e. with His Knowledge and Predestination. Allah (Exalted be He) may predestine that so and so will make sorcery, which affects so and so just as He may predestine that so and so will be killed, be stricken by certain disease, dies in certain place, be endowed with something, be poor or be rich. All of this happens with the Will of Allah and His Preordainment. Allah (Glorified be He) says:﴿ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). ﴾Allah (Glorified be He) also says:﴿ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ﴾

Allah (Exalted be He) is aware of the evils of the sorcerers for He knows every thing and nothing is hidden

from Him (Glorified be He). He (Exalted be He) says,﴾ Verily, Allâh is the All-Knower of everything. ﴿Allah (Glorified be He) also says:﴾ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿He (Glorified and Exalted be He) knows everything and nothing happens in His Dominion except what He wills but He has the consummate wisdom and the praised goals

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in all that He destines and what happens to people including superiority, inferiority, the removal and coming of authority, illness, healthiness, magic and other things.

This is based on the great principle that everything happens with the will and predestination of Allah (Exalted be He). As we said previously, magicians use imaginary matters as mentioned in Allah's Saying:﴾ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴿﴾ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴿It appeared to the viewers that the sticks and ropes were snakes that moved fast in spite of the fact that they were just sticks and ropes but the magicians deceived people by the things they showed so they know what can make people see things in a different form from what they are in reality. Allah (Glorified be He) says:﴾ their sticks, by their magic, appeared to him as though they moved fast. ﴿He (Exalted be He) says in Surah-Al-A`raf:﴾ He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ﴿In fact, the ropes and sticks did not change but it was the sight of the people that changed owing to the sorcery so they thought that the sticks were snakes. This comes in consequence of the confusion done by magicians and this kind of sorcery is called Taqmir. Taqmir is a way of sorcery in which magicians do certain things that make people fail to realize the state of things as they are, because their seeing does not view things as they are and then things may be taken out of the store or house of the bewitched person while s/he does not feel that or he/she may see things in forms other than theirs such as a stone may appear to them like an egg and vise versa. This is because the reality of matters has changed in the sight of the bewitched person owing to magic and confusion of the sorcerers.

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There are other things, which sorcerers use that make people behold things in a different form from its true one out of sorcery, which Allah (Exalted be He) described with greatness in His Saying in Surah-Al-A`raf:﴾ So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ﴿

However, according to the most preponderant of the opinions of scholars, a sorcerer should be killed without calling him/her for repentance owing to the great evil and corruption they cause but some scholars are of the opinion that a magician is to be called to repent like other disbelievers. However, the most correct view in this regard is that the sorcerers should not be called for repentance owing to their great evils and that they may hide their evil and disbelief or claim that they repent while they do not. That may lead to great harm. Therefore, the verifying scholars are of the opinion that if a person is proven to be a magician, he should be killed even if he/she claimed repentance and expressed regret and that he should not be trusted in what he says.

It is reported that `Umar (may Allah be pleased with him) sent a message to the leaders of his armies to kill the sorcerers they found in order to avoid their evils. Abu `Uthman Al-Nahdy said, "We killed three witches." This was narrated in Sahih of Al-Bukhary on the authority of Bajalah ibn `Abadah. Also, it is authentically reported that Hafsah killed a maid of hers when she (i.e. Hafsa) knew that the maid practiced magic. Moreover, it authentically reported that great companion of the Prophet (peace be upon him) Jundub ibn `Abdullah (may Allah be pleased with him) saw a magician deceive people cutting his head and return it again. Upon that, Jundub (may Allah be pleased with him) draw near to the magician without his notice and killed him and said to him, "Then, return your head if you are truthful."

In fact, the evil of sorcerers is great and therefore they should be killed. This matter is assigned to the rulers to kill those who are known for magic when this is established for them by legal evidence

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in order to ward off their evil and corruption.

If a person is affected by sorcery, s/he is not permitted to seek treatment in sorcery; evil is not to be removed by evil nor disbelief is to be removed by disbelief but by good ways. When the Prophet (peace be upon him) was asked about Al-Nashrah, he said,﴾ It is from the acts of Satan ﴿Al-Nashrah mentioned in the Hadith refers to a method of removing sorcery by sorcery.

However, if this is done by the Qur'an and the allowable means, such as the legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), there is no harm in that. But to remove magic by the aid of magic is not permissible as we stated previously. This is because magic is based on worshipping Satan and the magic of a sorcerer does not take effect except by the worshipping and drawing near to the devils by what they want. If a person does what they order them, they will teach him/her sorcery. Praise be to Allah, there is no harm in treating the bewitched person with the Qur'an and legal supplications or the allowable medicines as in case of other illnesses. The bewitched person may not be healed just like any sick person as not all the sick are healed. S/he may be healed or not as other ill persons may be healed for their due term does not come yet or they may not be healed and die as a consequence in spite of submitting to treatment. When the due term of death comes, doctors, no matter how skilled they are, can do nothing. Allah (may He

be Exalted and Glorified) says:﴾ And Allâh grants respite to none when his appointed time (death) comes. ﴿

Treatment is only of use when the due term did not yet come and Allah (Exalted be He) predestined for the person that s/he will be treated from that disease. Likewise, Allah (Exalted be He) predestined recovery or no recovery for the one who is afflicted with sorcery so as to test their faith, for other reasons known only to Him (may He be Exalted and Glorified), or may be because the person who treats the bewitched person does not use the suitable remedy for that evil. It is authentically reported that the Prophet (peace be upon him) said,

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﴾ For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Leave of Allah, the Exalted and the Glorious." ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ There is no disease that Allah has created, except that He also has created its treatment which may be known to some people and unknown to others. ﴿

Among the legal ways of treatment is to recite the Qur'an on the bewitched person, such as the greatest Surah of the Qur'an, namely, Al-Fatihah and repeat it on him. If this is done by a righteous believing person who believes that everything takes place by Allah's Predestination and that He (may He be Exalted and Glorified) is the One Who manages the affairs of people and if He says to something, "Be," it will be, magic may be removed. In fact, recitation gains its effect on condition that it is based on faith in Allah (Exalted be He), fear of Him and sincerity. This way magic may be removed and the bewitched is cured with the Leave of Allah (glory be to Him).

Some Sahabah (may Allah be pleased with them) passed by a group of people in the desert whose chieftain had been bitten and they did everything but their efforts were fruitless. They asked the Sahabah, "Is there among you any one who treats by Ruqyah?" The Sahabah answered in positive. Then, one of the Sahabah recited Surah-Al-Fatihah on the bitten chieftain and upon that he stood as if he had been released from a chain and Allah (Exalted be He) cured him from the harm of the snakebite. Moreover, the Prophet (peace be upon him) said,﴾ There is no harm in the Ruqyahs, which do not contain any Shirk. ﴿He (peace be upon him) exorcised others and was exorcised. Accordingly, Al-Ruqyah has a great goodness and benefit. There are Surahs from the Qur'an such as Surah-Al-Fatihah, Al-Ikhlas, Al-Falaq and Al-Nas and other Ayahs such as Ayah-Al-Kursy as well as other supplications reported in the Hadiths of the Prophet (peace be upon him). Among them is what the Prophet (peace be upon him) said exorcising a sick person,﴾ O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment. ﴿He repeated it three times or more. Also, it is reported that He (peace be upon him) said,﴾ Gabriel said to the Prophet (peace be upon him): In the name of Allah, I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you. He said that thrice. ﴿This is a great Ruqyah reported on the authority of the Prophet (peace be upon him).

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It is allowed to say it on the person who has been bitten, the bewitched person, and the sick person as well as other good supplications even if they are not established as having been said by the Prophet (peace be upon him) so long as they do not include a prohibited matter owing to the general saying of the Prophet (peace be upon him),﴾ There is no harm in the Ruqyahs that do not contain any Shirk. ﴿However, Allah (Exalted be He) may heal the ill and the bewitched without Ruqyah or other means of treatment, for He (Exalted be He) is Omnipotent over all things and has the perfect wisdom in every thing. He (Glorified be He) said in His Glorious Book,﴾ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴿Praise and thanks are due to Him on all what He decrees and predestines. He has the consummate wisdom in every thing, may He be Glorified and Exalted!

The sick person may not be cured for his term (time of death) has come and he is predetermined to die by that disease. Among the ways of treating the bewitched person is to recite the Ayahs of the Qur'an that deal with sorcery on water in a container, such as the Ayahs of Surah-Al-A`raf where Allah (Exalted be He) says:﴾ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴿﴾ Thus truth was confirmed, and all that they did was made of no effect. ﴿﴾ So they were defeated there and returned disgraced. ﴿He (Exalted be He) also says in Surah-Yunus:﴾ And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴿to His Saying,﴾ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ﴿Similarly, Ayahs that deal with sorcery in Surah-Ta-Ha,﴾ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴿to His Saying,﴾ and the magician will never be successful, to whatever amount (of skill) he may attain. ﴿

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These are among the Ayahs that are useful in curing magic with the Leave of Allah. If the reciter reads these Ayahs and Surah-Al-Fatihah, Ayah-Al-Kursy, Surah-Al-Ikhlas, Surah-Al-Falaq and Surah-Al-Nas in water and poured it on the person likely to suffer from black magic or cannot approach his wife because of magic, such a person will be healed with the Leave of Allah. It is more useful to put in the water seven leaves of green Sidr after crushing them according to Sheikh `Abdul-Rahman ibn Hasan (may Allah confer mercy upon him) who mentioned this in his book Fath Al-Majid about some scholars in the chapter of "the related matters concerning Al-Nashrah).

It is religiously recommended to repeat the recitation of the last three Surahs that begin with﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴿﴾ Say: "I seek

refuge with (Allâh) the Lord of mankind, ﴾three times.

These Ayahs and the like are among the things used in the treatment of this evil i.e. sorcery and also those who cannot approach their wives. They were used many times and proved to be useful by the Leave of Allah. The sick person may be treated with Surah-Al-Fatihah, the last three Surahs only and he is cured.

However, it is of utmost importance that both the ill person and the reciter have sincere faith in Allah (Exalted be He) and confidence in Him and know that Allah (Exalted be He) is the One Who manage the affairs of people and that what Allah (Exalted be He) wills comes to pass and what He does not will, does not come to pass for every thing is under His Control. Indeed, with faith in Allah (Exalted be He) and sincerity to Him on the part of both the reciter and the sick person, illness is removed by the Leave of Allah in a short time and the moral and material medicines gain their fruits.

We ask Allah to guide us to what pleases Him for He is All-Hearer, Ever Near.

However, it is necessary that everyone is aware of rulings of the book of Allah (glory be to Him) and the Sunnah of the Prophet (peace be upon him) to teach people in his country and society and his family that knowledge so that they recognize these matters

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and knowledge is spread. The Prophet (peace be upon him) used to say whenever he delivered a sermon to people and remind them with death and the hereafter,﴿ Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to him/her. ﴾He also says,﴿ Convey (my teachings) to the people even if it is a single sentence. ﴾

It is necessary for the one who learns knowledge from scholars to convey to people the benefits he obtains and understands. He should avoid conveying things he does not understand for he may make a mistake so he might be regarded as a liar as well as causing harm to both the scholars they convey their knowledge and the receivers of the information. Therefore, conveying knowledge is not allowed except on the basis of comprehension, verification and insight with what one listens and knows without increase or decrease.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions, and those who followed him rightfully to the Day of Judgment!

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Sorcery, Soothsaying, and Astrology

In the Name of Allah. All praise is due to Him. May Allah's Peace and Blessings be upon Allah's Messenger and upon his household, Companions, and those who follow his guidance!

Indeed, engaging in sorcery, soothsaying and magic is one of the most abominable and corruptive matters on earth. They are among the types of major disbelief dealing with sorcery, the belief in stars, and that they can control creatures. As for magic, their are some details on its ruling.

Without doubt, it is compulsory on every Muslim to know this falsehood, deny and fight them, and cooperate with his Muslim brothers in confronting them. Allah (may He be Exalted and Glorified) states:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿Allah (Glorified be He) also says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿

The lack of knowledge and the spread of ignorance in society leads to the spread of sorcery, soothsaying, astrology and other kinds of divination which is due to the inexistence of those who can deter and deny these evils, as well as the lack of the deterrent authority and faith. Indeed, the society where more faithful and knowledgeable people increase, ignorant people decrease and less evils and falsehoods are found..

In the middle of the twelve century, and a long time before then, the Arabian Peninsula

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was full of these evils such as sorcery, soothsaying, and worshipping idols, trees and the jinn and other things till Allah brought forth the Imam, reformer and successful knowledgeable scholar Sheikh-Al-Islam of his time, Muhammad ibn `Abdul-Wahhab (may Allah confer mercy upon him). He undertook the matter of Da`wah (call) to Allah and spared no effort in explaining what Allah legislated for His servants and showing the reality of Tawhid (Oneness of Allah) to which the Messengers of Allah called and what was revealed on Prophet Muhammad (peace be upon him). In doing so, Sheikh Muhammad ibn `Abdul-Wahhab wrote on this topic such as the book of Tawhid in which he elaborated on the matters of soothsaying, sorcery, and astrology. He also wrote a short thesis entitled "Thalathat Al-Usul " which contains the pillars of the Islamic creed as well as the book entitled "Kashf Al-Shubhat" in which he shed light on the many accusations of the enemies of Islam and the idolaters who used to confuse Muslims. However, there are many compilations of scholars before the Sheikh concerning the explanation of these evils and warning people against them. Allah aided our Sheikh in his fight against these evils and granted him the vigor to take on this great task. Sheikh Muhammad delivered many helpful lectures that dealt with these issues. Then, Allah supported him with a number of honorable scholars from among his students and others. They fought against these evils until Allah freed the Arabian Peninsula of them and especially the western northern part of it.

Moreover, in Yemen, India, Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq and other places, this Da`wah brought much good to these places and scholars conveyed to their countries a lot of useful knowledge from the scholars of these previously mentioned countries when they met them in the Two Holy Mosques and other places. They learned this sound creed and spread it in many countries, such as India, Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Egypt, Iraq and other countries so that Allah guided with them whom He willed among the people of these countries.

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When truth prevails and the callers to right increase in a society, evildoers such as astrologists, soothsayers, sorcerers and callers to Shirk (ascribing partners to Allah in worship) disappear. On the other hand, when ignorance prevails and knowledge decreases, falsehood and its people increase and find a suitable place for their wrongdoings.

However, it is obligatory on the people of knowledge and faith everywhere in this Peninsula and other places to spare no effort in fighting falsehoods and spreading truth by delivering lectures and Friday and feast sermons, holding forums and other events in every occasion and by any means such as radio, television, and newspapers in order to spread truth. Moreover, the ignorant people who live in darkness and evildoers including astrologists, soothsayers, fortune tellers, sorcerers and callers to falsehood in all of its forms will be exposed.

I exhort all Muslims to concern themselves with the Glorious Qur'an, contemplate it, recite it as much as possible, and to teach each other this great Book of Allah. In addition, it is necessary for Muslims to ask scholars about what they find difficult to understand and attend the circles of knowledge which are a must in these times owing to the lack of knowledge in most countries.

Also, it is greatly necessary that everyone fear loss must seek knowledge and attend knowledge circles to gain the benefits of these gatherings, even if they live in remote places and must travel to learn from the scholars of Sunnah and attend their lectures. They should be keen to acquaint themselves with the statements of Allah, His Messenger, and the people of knowledge, and to verify and investigate what people do of falsehoods; what is obligatory on them and what Allah has prohibited for them so that knowledge will increase and goodness will prevail. Indeed, Allah blessed

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us at the beginning of this century, and in the end of the fourteenth century, with an Islamic movement and great awareness which occurred as a result of the many lectures and forums that were organized; as well as what is circulated in newspapers, broadcasts, Friday sermons, and other meetings on aspects of knowledge and goodness in many countries which helped bring about great goodness and Islamic awareness.

We ask Allah to grant Muslims more goodness and help Muslim scholars to spread what they have of knowledge. We ask Him to help them continue to deliver knowledge and grant them sincerity and patience in doing so. We ask Him to cause Muslims to accept truth and take advantage of the people of knowledge asking them about what benefits them. Allah (Glorified be He) stated,❪ So ask the people of the Reminder, if you do not know. ❫

Allah has explained in His Noble Book and in the Sunnah of His Truthful Messenger (peace be upon him) all that people need in matters of their faith and life. Allah (Exalted be He) stated,❪ Verily, this Qur'ân guides to that which is most just and right ❫Allah (Glorified and Exalted be He) also says:❪ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ❫Allah (Glorified and Exalted be He) also says:❪ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ❫There are many Ayahs (Qur'anic Verses) that confirm this meaning.

The Prophet (peace be upon him) stated,❪ My entire Ummah will enter Paradise except who refuses, they said: O Prophet of Allah, who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me

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is the one that refuses. ❫(Related by Al-Bukhari in his Sahih)Moreover, he (peace be upon him) stated,❪ I am like a father to you; I inform you of what benefits you. ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ Allah never sent a Prophet except with the duty of guiding his nation to what was good for them and warning them against what he knew was bad for them. ❫

There are many Hadiths which affirm this meaning.

Therefore, it is necessary for every Muslim to fear Allah and seek knowledge with sincerity; thus, he will be supported by Allah and gain the intended goals. It is authentically reported that the Prophet (peace be upon him) stated,❪ The reward of deeds depends upon the intentions and every person will get the reward according to what he/she has intended. ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ Whoever follows a path in pursuit of knowledge, Allah will facilitate for them a path to Jannah (Paradise). ❫The Hadiths narrated regarding the merit of knowledge and the necessity of learning are many. We ask Allah to guide Muslims everywhere to useful knowledge and enable us to act upon it for He is Al-Hearer, Ever-Near.

Among the helpful means of acquiring useful knowledge is listening to Al-Qur'an Al-Karim radio station which broadcasts the Glorious Qur'an, the Prophetic Hadiths, edifying lectures, scientific forums, Nur `Ala Al-Darb program and other valuable information.

I exhort all Muslims in everywhere to take advantage of this Kingdom of Saudi Arabia station, because it has good and useful knowledge and important information such as refuting the false accusations which the enemies of Islam circulate; as well as other beneficial matters of faith and worldly affairs.

We invoke Allah to help Muslims to do all that is good and grant the Saudi government the best reward for its efforts and to guide their advisors and make them supporters of truth.

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We pray that He guide Muslim scholars everywhere to spread the truth and call to it and to grant them patience in doing so, for He is the Most Generous.

Indeed, the knowledge transmitted by the mentioned radio station is edifying knowledge which Allah facilitated for people so that they can benefit even in their homes, cars and elsewhere. It is most important to take advantage of this knowledge and listen to beneficial programs such as Nur `Ala Al-Darb which we ask Allah to make of use to Muslims and allow it to continue by the hands of the great scholars and the righteous people.

As for the issues of sorcery, soothsaying, and astrology, they are dangerous issues as we stated in the beginning of this discussion.

In brief, sorcerers employ certain methods by which they bewitch people and use delusion in fulfilling these abominable acts. An example of this is what Allah stated about the sorcerers of Pharaoh, ❪ their sticks, by their magic, appeared to him as though they moved fast. ❫They used certain methods to change the form of things in the sight of people so that they would view things in different forms from what they really were. Allah (Exalted be He) states inSurah-Al-A`raf,❪ So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ❫They did certain things which bewitched the eyes of people so that they saw ropes in the form of sticks while they were in fact just ropes or sticks. There are other kinds of sorcery which make a man disinclined to his wife and vise versa such as bewitching the eyes of either of the husband or his wife, or by other malicious ways which sorcerers learn from devils such as knots in which they

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blow into while supplicating devils and calling them for help to cause harm to people. consequently, a husband may see his wife in a different form of what he used to so he may turn away from her and hate her; likewise the woman as they cause her, with their evildoings, to see her husband in an ugly or frightful form so she hates him.

Sorcery is of two types: One that is carried out with the aid of delusion and deception. This kind of sorcery is an optical illusion, so that things are seen in forms different from what they really are.

The other type is called Al-Sarf Wa Al-`Atf which is carried out by tying knots and doing things that sorcerers learn from devils who inform them of such ways.

This kind of sorcery is used to disincline or endear a man to his wife and vise versa and this applies to other people as well. For this reason, Allah legislated for us to seek His Refuge against the evil of those who practice witchcraft when they blow into knots and against every evil.

The ruling on sorcerers is capital punishment i.e. killing, when it is established that he practices sorcery, deludes people, or causes harm to them such as bewitching eyes or endearing a man to his wife and a wife to the husband, or making either of them dislike the other causing damage to people provided that this is established by legal evidence in the Islamic courts. In addition, a sorcerer's repentance is not accepted even if he expresses remorse.

It is reported that `Umar ibn Al-Khattab (may Allah be pleased with him) ordered governors to kill sorcerers and not call them to repent and it is reported that his daughter Hafsah, the mother of the believers (may Allah be pleased with her), ordered that her maid who bewitched her to be killed. It is authentically reported that Jundub Al-Khair , also called Jundub ibn `Abdullah Al-Bajaly, (may Allah be pleased with him) found a magician with Al-Walid. He came to the magician without his notice and killed him and said,

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"The punishment of a magician is execution by sword." This is reported from him in a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) and a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). However, according to the preponderance of the opinions of scholars this is a statement of Jundub (may Allah be pleased with him).

We mentioned previously what was reported that `Umar (may Allah be pleased with him) ordered his governors to execute magicians in order to stop their evils in the land and the harm to Muslim and people. Accordingly, it is obligatory on Muslim rulers to execute them when they are caught practicing sorcery. They should be killed even if they claim repentance for they should not be trusted and if they are truthful in their penitence, this may help them with Allah (Exalted be He) based upon the general statement of Allah (Glorified be He),﴾ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. ﴿And the statement of the Prophet (peace be upon him),﴾ Penitence wipes out all the previous misdeeds. ﴿There are many proofs in this regard.

However, if a sorcerer comes to the government without being caught to declare his repentance and that he practiced sorcery in the past but he returned to Allah in repentance and shows goodness, he/she should be accepted for he comes of his own free will and declares his penitence without being arrested or reported by anyone. Therefore, if he comes to the government and no deception nor cheating is suspected, he should be accepted as penitent for he comes regretful and penitent like other disbelievers who have a bad reputation and then Allah guides them to penitence without compulsion or being reported by anyone.

As for soothsayers, they are those who claim cognizance of the unseen through their associates of the jinn. They may tell of past and coming events e.g. there was such and such, and there will be such and such or so and so will marry and so and so will be killed on a certain date, etc.

Sometimes their statements are false and other times they coincidently correspond with predetermined matters

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so the foolish and ignorant think that their predictions are true.

Soothsayers may get this knowledge from what devils inform them of what they eavesdrop from Heaven. They get a truthful word and mix with it many lies as stated by the Hadith that they mix with it a hundred lies or more as mentioned in another Hadith. These people lie so much while people believe all that they say. Verily, this is impossible.

Another means of getting information is asking devils who spy on people. It is a fact that there is a Satan with every person who accompanies him. This satan informs his associates of devils who run with the soothsayers and sorcerers of the things that a person did in order to support them in their evils. He also may tell them about things that occur in homes and countries as well as what he eavesdrops from the heavens and consequently the ignorant and the foolish think that this information is from the knowledge and insight of soothsayers and that they have the knowledge of the unseen.

One must avoid soothsayers and fortune tellers and disbelieve in them even if they tell of matters that occur in homes or countries, which they learned from devils. It is not permissible to trust their information or to pay attention to their saying or acknowledge their falsehoods. Rulers are required to prevent and punish them according to the purified Shari`ah. In the Hadith,﴾ some people asked Allah's Messenger (peace be upon him) about the soothsayers. He (peace be upon him) prohibited them to go to soothsayers and said to them, "They are nothing (i.e. liars)." ﴿Also, it is reported that the Prophet (peace be upon him) stated,﴾ Whoever goes to a soothsayer or a fortuneteller and asks him about a matter, their Salah (prayer) during fifty nights will not be accepted. ﴿(Related by Muslim in His Sahih)And﴾ Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in what has been revealed to Muhammad. ﴿

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There are many Hadith in this regard.

This is because having knowledge of the unseen is an Attribute of Allah (may He be Exalted and Glorified) and thus, whoever claims to possess it is a disbeliever. Allah (glory be to Him) states,﴾ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. ﴿Allah (Glorified and Exalted be He) also says:﴾ Say: “None in the heavens and the earth knows the Ghaib (Unseen) except Allâh” ﴿﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴿The Ayah explains what the Prophet (peace be upon him) is ordered to inform people of and to state that he does not know the unseen. Allah (Glorified be He) stated,﴾ Say (O Muhammad

صلى الله عليه وسلم): "I don’t tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. ﴿This Ayah also mentions what the Prophet (peace be upon him) is ordered to say to people and to state that he does not know the unseen, that the treasures of Allah are not with him and that he is not a king.

Therefore, it is obligatory on Muslims to beware of these evils and keep away from them. They must not go to their people even if they have a life threatening illness as death is only known to Allah and healing of diseases is by His hands (glory be to Him), not by the hands of anyone else. One should resort to lawful remedies through doctors known for their righteousness and goodness and diagnose the disease, or visit reciters of the Qur'an who are known for their goodness and righteousness as well as the book of Allah which has the quality of healing many diseases. Allah (Exalted be He) stated,﴾ Say: “It is for those who believe, a guide and a healing." ﴿

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Allah (Glorified be He) also says:﴾ And We send down of the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it) ﴿Allah has made it a remedy for many diseases but it is for Him, if he wills, to heal a person through a doctor, a reciter of the Qur'an, or decree this disease to be the end of a person as his/her time has come.

It is reported that one of the Sahabah exorcised an Arab chieftain after his people had done their best to cure him to no avail. Then, a group of Sahabah (may Allah be pleased with them) that were passing were asked if anyone of them could exorcise their chieftain. They said, "Yes." One of them recited Surah-Al-Fatihah on the snakebite of the chieftain and repeated it till Allah cured him. He stood as if released from being chained or had not been bitten at all. Allah healed him immediately.

If a reciter has firm faith in Allah, trusts in Him, and is sincere and the sick person submits to the Qur'anic treatment believing in Allah and the Last Day knowing the greatness of the Qur'an and that it the speech of Allah (glory be to Him) Who is able to cure him, both of them with their faith in Allah and sincerity to Him incur great goodness. Allah may answer their supplications, make them worthy of taking the benefit of the Qur'an, and remove the disease by His Leave. One must not forget to warn people so they will not to be deceived by sorcerers or soothsayers who recite the Qur'an, for devils may recite the Qur'an but are wicked and evil and similarly disbelievers may recite the Qur'an and it does not benefit them owing to their disbelief. Ibn Kathir (may Allah confer mercy upon him) mentioned a Hadith related inSahih Al-Bukhari on the authority of Muhammad Ibn Sirin on the authority of Abu Hurayrah that he said,﴾ Allah's Messenger (peace be upon him) deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. Someone came and started taking handfuls of the foodstuff of Zakat-ul-Fitr (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (peace be upon him)."

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He said, "Leave me, for I am needy and have many dependents. I am in great need." I released him, and in the morning Allah's Messenger (peace be upon him) said, "O Abu Huarayrah, what did your prisoner do yesterday?" I said, "O Allah's Messenger, the person complained of being needy and of having many dependents, so I pitied him and let him go." Allah's Messenger (peace be upon him) said, "Indeed, he told you a lie and he will come again." I believed that he would show up again as Allah's Messenger (peace be upon him) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him and said, "I will definitely take you to Allah's Messenger (peace be upon him). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning, Allah's Messenger (peace be upon him) said, "O Abu Hurayarh, what did your prisoner do?" I replied, "O Allah's Messenger, he complained of his great need and of so many dependents, so I took pity on him and set him free." Allah's Messenger (peace be upon him) said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time. When he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come." He said, "'Forgive me and I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah).﴾ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ﴿to the end of the Ayah. By doing so, Allah will appoint a guard for you and no devil will come near you until the morning." So I let him go. When it was morning, the Prophet (peace be upon him) asked me, "What did your prisoner do?" I replied: "He claimed he will teach me some words with which Allah will benefit me." So Abu Hurayrah asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-ul-Kursy (the Qur’anic Verse of Allah’s Chair, Surah Al-Baqarah),﴾ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî] ﴿

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And he told me that by doing so, Allah will appoint a guard for you and no devil will come near you until the morning." They were keen on obtaining knowledge and The Messenger of Allah (peace be upon him) said, "He spoke the truth although he is a liar. Do you know to whom you have been talking for three nights, Abu Hurayrah? I replied in the negative and the Prophet (peace be upon him) said, "It was Satan." ﴿

Devils and their followers including soothsayers, astrologists and fortune tellers may recite the Qur'an before people in order to deceive them that they are not evildoers and corruptors so that they can take people's wealth with their falsehood and fabrications. They obtain information from devils and associate partners to Allah and worship other than Him through slaughtering for Jinn, seeking help from them, or making vows for their sake as well as other things. The Jinn get pleasure from humans worshipping them instead of Allah and humans enjoy what jinn tell them of the matters of the unseen.

Therefore, it is a must to beware of these afflictions and trials and to warn people against them. The sick are sufficed with what Allah legislated for them from the physical medicines given by specialized doctors or through reciters of the Qur'an known for their sound creed and reciting the Qur'an over the sick. Allah is the One Who grants the cure. An ill person should say the supplications that protect against all kinds of evils such as seeking refuge in the perfect Words of Allah from the evils of what Allah created and repeat this frequently morning and evening and say, "In the Name of Allah, Whose Name when mentioned nothing on Earth or in Heaven can cause harm,

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and He is the Hearer, the Knower" three times in the morning and evening. These are causes of safety and security from every affliction. There are other things such as reciting Ayat-Al-Kursy after saying the lawful supplications of every obligated Salah (prayer) and reciting it upon sleeping as well as reciting Surah-Al-Iklas [the Qur'an, Surah 112], Surah-Al-Falaq [the Qur'an, Surah 113] and Surah-Al-Nas [the Qur'an, Surah 114] after offering every Salah and after offering Al-Magrib (Sunset) Prayer and Al-Fajr (Dawn) Prayer three times for they are among the causes of security and safety. It recommended to recite the three aforementioned Surahs

three times upon sleeping following the example of the Prophet (may Allah's peace and blessings be upon him) for whenever he felt pain he used to recite these three Surahs in the palms of his hand upon sleeping and wipe as much as he could of his body starting with his head, face, and chest. He used to do this three times as related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith narrated by `Aishah (may Allah be pleased with him). The sick person should turn to Allah always and pray that He guard him from every Satan and evil for the servant of Allah should resort to Allah, supplicate to Him and ask Him of His Bounty and Allah is the One Who is Close and responds to Du`a' (supplications). He (Exalted be He) stated,❪ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ❫

A believer should know that what happens to him could not have missed him and what missed him could not have happened to him. It is recommended to have patience seeking Allah's Reward along with continuous supplication and making use of the allowable useful means, while taking into consideration that nothing befalls Him except what Allah has predetermined for Him. Allah (Glorified be He) stated,❪ Say: "Nothing shall ever happen to us" ❫It is

reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that he said to his son, "You will never taste the sweetness of faith till you believe in the Divine Preordainment and know that what happened to you could not have missed you and what missed you could not have happened to you. The Pens have dried and the Sheets have been folded."

The true believer will make use of material means while having faith that Allah's decree will happen and that nothing can happen to him except what Allah preordained for him, Thus, he will be reassured, at ease, and have peace of mind without neglecting the legal means and allowable physical treatments.

As for astrology, it is also a kind of claiming to possess knowledge of the unseen. It is a practice of fortune tellers and jugglers. The Prophet (peace be upon him) stated,❪ Whoever obtains knowledge of astrology has delved into a branch of magic more and more. ❫

Those who practice astrology deceive people making a connection between people's names and ongoing events. They may tell a person that their name or the name of their father or mother corresponds to the rising of a particular star that something will occur. They may ask people their names claiming that they look at stars and if their names correspond to a certain star, such-and-such matter will happen. All this is superstition and falsehood by which astrologers deceive people and take their money unjustly. However, destiny may agree with someone's will, so that he thinks that the astrologer was right. Moreover, an astrologer or soothsayer may give a person a remedy and when the person is naturally cured or by the aid of anything else, he thinks it is a result of the soothsayer knowing the unseen or some skills of his craft.

You must understand that in some cases when someone is cured after visting soothsayers, astrologers or fortune tellers, this does not prove their validity.

Disbelievers, for example, may visit the idols that they worship and supplicate to them then what they ask them occurs by Allah's Leave and Wisdom (glory be to Him), or by the aids of devils, and this is a trial for that person. Indeed, the idol and his fellow jinni did not do anything but all that happened was that the preordainment agreed with the request of that person. The sick person who came to the idol seeking its help or slaughtered for it may return healed and this is a trial from Allah for him, as healing never happened at the hand of the idol, the jinni, the sorcerer, or anyone else but Allah. Thus, they worship idols owing to these things that make people worship others beside Allah.

The wise person should not be deceived by what happens at the hands of astrologers, soothsayers, fortune tellers, or even sorcerers but should keep away from them and distrust them. It is reported that❪ Allah's Messenger (peace be upon him) was asked about Al-Nashrah (it is to remove the sorcery by sorcery). He replied, "It is among the acts of Satan." ❫The Prophet (peace be upon him) here declares that removing sorcery at the hands of a sorcerer is an act of Satan as the sorcerer could not carry this out except through supplicating other than Allah, seeking help from other than Allah, and committing the prohibited acts. However, it is permissible to remove sorcery by lawful medicines and the Ruqyah (reciting Qur'an and supplications over the sick as a cure) and supplications by specialized doctors and reciters who are known for their sound creed. There is no harm in this as indicated by the authentic Sunnah of the Prophet (peace be upon him). It is reported that this is permissible according to his statements such as,❪ O Allah's servants! Treat yourselves medically, but use nothing unlawful ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ There is no disease that Allah has created except that He also has created its treatment that may be known to some people and unknown to others. ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ There is no harm in incantations which do not involve polytheism. ❫There are many Hadiths in this regard. Allah is the One Who grant success.

Questions and answers on sorcery, soothsaying, astrology, and so on

Who are Al-Rammaloun?

Q 1: Who are Al-Rammaloun?

A: They are those people who play with dust and draw lines on it. Sometimes, they put cowries, stones, and the like on these lines alleging that something will happen in this place or at that time. They make a fool of people and claim that this is a kind of divine knowledge but this is false. Therefore, it is not permissible to acknowledge their act or believe them. Rulers should prevent those people from doing such things and punish them in accordance with the exalted Shari`ah (Islamic Law).It is reliably reported by** Al-Imam Ahmad **(may Allah confer mercy upon him) with a Hasan Isnad (a Hadith whose Isnad contains a narrator with weak exactitude but is free from eccentricity or blemish) that the Prophet (peace be upon him) said,** ﴾ Verily, `Iyafah, Tarq, and evil omens are Jibt (of no avail). ﴿ **`Iyafah refers to driving birds as a kind of augury. It is practiced by the Arabs during the pre-Islamic period of ignorance. `Iyafah includes other acts such as prediction of things to happen when seeing certain birds such as a crow or a deformed bird, animal, or person. In this case, they would see this as an evil omen and would not accomplish their aims.

Tarq refers to drawing lines on dust or sand or making holes and, at times, putting in the holes certain things such as cowries, stones, or seeds claiming that this will cause the occurrence of such and such.

Jibt refers to every useless thing. It also refers to idols, sorcery, and anything that has no good.

What is the meaning of the phrase "Illa raqman fi thawb i.e. except a design in a garment", narrated in the Hadith?

Q 2: A Hadith is cited in some of your books on the legal decisions of pictures that contain '"Illa raqman fi thawb', would you please explain this phrase.

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A: The scholars (may Allah be merciful with them) state that the word 'Raqm i.e. design' refers to two meanings:

First, it is an image found on a carpet or something similar such as cushions, which are treated in a disrespectful fashion. In this case, it is permissible to possess them because the Prophet (peace be upon him) allowed to use such things but making pictures is impermissible.

Second, it is the patterns found on a piece of cloth without pictures. The patterns on clothes are permissible as they do not come under the ruling of images. The images of animate beings such as humans or others are prohibited. It is authentically reported that the Prophet (peace be upon him)(entered into `Aishah's room and found a cloth with an image. He got upset and tore it saying, 'the makers of these images will be punished on the Day of Resurrection. It will be said to them, 'Breathe life into what you have created. `Aishah said, 'I took it and turned it into two pillows on which the Prophet (peace be upon him) used to recline at home.')**Moreover, it is narrated by** Al-Nasa'iy **through an authentic Isnad on the authority of** Abu Hurayrah **(may Allah be pleased with him)**(that the Prophet (peace be upon him) was to meet Jibril (Gabriel, peace be upon him). The time became due but Jibril did not come. The Prophet (peace be upon him) went out to wait for him. Jibril told him that there were in your house statues, a curtain with images on it, and a dog. Tell someone to cut off the head of the statue, so it will look like a tree; tell someone to tear up the curtain and make it into floor-cushions that will be stepped on; and tell someone to put the dog outside.' The Messenger of Allah (peace be upon him) did that and Jibril entered the house. Abu Hurayrah added, the dog was under the couch and was admitted to the house in the company of Al-Hasan or Al-Husayn)

Does a magician charm the eyes of the audience or does his Sihr (sorcery) go beyond this?

Q 3: We heard that ticks are part of Sihr, as those who pull cars with their hair. Does a sorcerer only bewitch the eyes of the audience who sit with him or his Sihr exceeds to include the eyes of those who do not attend the show? Indeed, we watch on TV those who pull

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a car with their hair or mouth. We are not with them and are away from their sorcery. What does this mean? May Allah reward you!

A: Sorcerers bewitch the audience who witness their Sihr. There may be devils that assist them in their Sihr but the audience can not see that because devils can see us but we can not see them. Tricking the eyes is part of their sleight of hand such as pulling out a bird from their pockets, mouths, eggs, and so on. This kind of Sihr only bewitches people's eyes but the reality is different. Allah (Glorified and Exalted be He) says about the sorcerers of Pharaoh **inSurah Al-A`raf:**(He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.)**Allah (Exalted be He) also says inSurah Ta-Ha:**(They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?")([Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.)

Pulling heavy things with a piece or two of one's hair may also be a form of sorcery that is done by the help of Satan while people can not see. Indeed, they pull these heavy matters and help him because devils have other ways with which Allah (Exalted be He) enabled them without being seen. They do the same thing to help their human supporters. Allah (May He be Glorified and Exalted) says:(O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not.)**We ask Allah for safety!**

whether a Muslim can treat themselves by reciting the Qur'an and breathing into water

Q 4: Can a Muslim treat themselves by reciting the Qur'an and then breathing into water?

A: Whenever the Prophet (peace be upon him) felt ill, he used to breathe into his hands three times, reciting Surah Al-Ikhlas and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas), and then would wipe his hands each time over whatever he could of his body when going to sleep, starting with his head, face, and chest, as reported by 'Aishah **(may Allah be pleased with her) in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Also when the Prophet (peace be upon him) was ill, Jibril (Gabriel) recited Ruqyah (Qur'an and supplications recited over the sick seeking healing) over water, saying: "In the Name of Allah, I recite Ruqyah over you (to heal or protect you) from everything that is harming you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite Ruqyah over you." He repeated this three times. It is permissible and beneficial to recite this Ruqyah.**

The Prophet (peace be upon him) recited over water when Thabit ibn Qays **(may Allah be pleased with him) fell sick, and he ordered that the water be poured over him.This is reported by** Abu Dawud **in the chapter on medicine with a good Sanad (chain of narrators).There are other types of Ruqyah that were used during the time of the Prophet (peace be upon him). On of them was that the Prophet (peace be upon him) is reported to have recited Ruqyah over some sick people saying,** ("O Allah! Remove the suffering, O Lord of mankind, and heal, as You are the Healer. There is no healing but Your Healing, a healing that leaves no ailment.")

Free will versus determinism

Q 5: are human lives determined or do they have free will?

A: Every human has a determined fate, is prepared for, and also has the power to freely choose between alternatives; thus, humans are both fated and they are prepared (for that for which they are created). They are determined by the Qadr (Predestination) of Allah, as Allah (may He be Praised and Exalted) determined the destination of everything 50,000 years before He created the heavens and the earth. Allah (Glorified and Exalted be He) predestined everything and possesses foreknowledge of all that is to happen; Allah (Exalted be He) says: ﴾ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). ﴿

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Allah (may He be Praised) also says: ﴾ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. ﴿ **And He (Glorified and Exalted be He) says:** ﴾ No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh ﴿

All things are foreknown and preordained by Allah (Glorified and Exalted be He). Every human is predestined and the path towards that for which they are created is made easy for them, as Allah (may He be Praised) says: ﴾ He it is Who enables you to travel through land and sea ﴿ **Allah (may He be Praised) also says:** ﴾ As for him who gives (in charity) and keeps his duty to Allâh and fears Him, ﴿﴾ And believes in Al-Husnâ. ﴿ ﴾ We will make smooth for him the path of ease (goodness). ﴿﴾ But he who is greedy miser and thinks himself self-sufficient. ﴿﴾ And belies Al-Husnâ (See the footnote of the Verse No.6) ﴿﴾ We will make smooth for him the path for evil. ﴿ **The Prophet (peace be upon him) said,** ﴾ "Verily, Allah decreed the destinies of all created beings fifty thousands years before He created the heavens and the earth, and His Throne was upon the water." ﴿ **(Related by** Muslim **in his "Sahih [Book of Authentic Hadith]")**

One of the six pillars of Iman (Faith) is to believe in Qadr (Predestination), whether it is good or bad. Humans, from this standpoint, are both predestined and prepared for what they are created for, as determined by the Qadr of Allah, and they can never step outside the Decree of Allah, as Allah (may He be Praised) says: ﴾ He it is Who enables you to travel through land and sea ﴿ **Humans also have free will in the sense that Allah granted them a mind, will, and volition; every human being is able to reason, except those who have been deprived, such as the mentally ill, but the basis is the ability to reason. Anyone who has the ability to reason is a person of free will who can choose either to do good or do evil. Allah (Exalted be He) says:** ﴾ To whomsoever among you who wills to walk straight. ﴿﴾ And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿ **And He (Glorified and Exalted be He) says:** ﴾ You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. ﴿

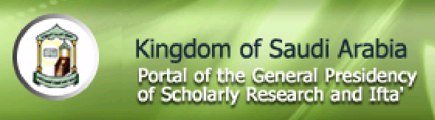
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Humans have a will and volition; they are the true doers of their actions and Allah is the Creator of their actions. Allah (Exalted be He) says: ﴾ Allâh is Well-Acquainted with what you do. ﴿ **He (may He be Praised) also says:** ﴾ Verily, Allâh is All-Aware of what they do. ﴿ **And He (Exalted be He) also says:** ﴾ He is Well-Acquainted with what you do. ﴿ **Every human is to do, make and work, and Allah (Exalted be He) is their Creator and the Creator of their deeds, makings and actions. Allah (Glorified and Exalted be He) says:** ﴾ So whosoever will (let him read it), and receive admonition (from it)! ﴿﴾ And they will not receive admonition unless Allâh wills ﴿ **Allah (may He be Praised) also says:** ﴾ To whomsoever among you who wills to walk straight. ﴿﴾ And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿ **Every human being has volition, will, actions, makings and has freedom of choice, and is therefore Mukallaf (held legally accountable for their actions). They are commanded to obey Allah and His Messenger and to refrain from what they forbade. They are commanded to perform the obligations and leave the prohibited. They are commanded to be just with their fellow Muslims and to avoid oppressing them. They have been commanded to do these matters and given the ability, choice, and will to carry them out. So they can either be worshippers and fasters, or they can be adulterers, thieves etc., and the same applies to every action, such as they can eat and they can drink.**

They are responsible for all of these things, because they have the power of will and choice. They have free will in the sense that Allah has granted them reasoning, will, volition, and power of action. So humans are both fated and free-willed; fated in the sense that their lives are determined by Qadr, so when they face what has been predestined for them, they should say: ﴾ "Truly! To Allâh we belong and truly, to Him we shall return." ﴿ **If they are afflicted by something that they hate and say: "Allah has decreed and what He wills He does," they will console themselves by remembering the inevitable Qadr of Allah.**

They must struggle against themselves and hold themselves responsible for performing what Allah has obligated and avoiding what He has prohibited. They should maintain the Amanah (trust), preserve the rights of others, and offer advice to every Muslim. Humans are prepared for the path they will take from the aspect of being governed by Predestination, and they are free to will and choose from the aspect of being given by Allah the power of reason, will, volition and choice. It has been authentically reported from the Messenger of Allah (peace be upon him) that he said: ❨ “There is none among you, not a created soul, but is written for it its place in Paradise or Hell, and is written whether it is wretched or blissful.” A man said, “O Messenger of Allah! Should we rely on our book (of destiny) and give up doing good; so whoever among us is to be happy (in the Hereafter), will end up at the deeds of the blissful people and whoever among us is to be wretched, will end up at the deeds of the wretched people.” He (peace be upon them) said, “Do deeds, for every person is prepared (for the path they take); as for the blissful people, it is made smooth for them the path to the deeds of the blissful people; and as for the wretched people, it is made smooth for them the path to the deeds of the wretched people.” Then he (peace be upon him) recited the Saying of Allah (may He be Exalted): ❨ As for him who gives (in charity) and keeps his duty to Allâh and fears Him, ❩❨ And believes in Al-Husnâ. ❩❨ We will make smooth for him the path of ease (goodness). ❩❨ But he who is greedy miser and thinks himself self-sufficient. ❩❨ And belies Al-Husnâ (See the footnote of the Verse No.6) ❩❨ We will make smooth for him the path for evil. ❩ ❩

There are many Ayahs (Qur’anic verses) and Hadith that have been reported to that effect and they all indicate what we have said. And Allah Alone grants success.



Destiny of those who die without hearing about Islam on the Day of Resurrection

Q 6: What is the destiny of a person who dies without ever hearing about or knowing of Islam on the Day of Resurrection?

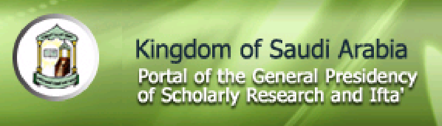
A: The ruling on these people is the same as that on Ahl-ul-Fatrah (those to whom Da'wah has not reached in an uncorrupted manner), who died without receiving the Message brought by the Messengers (peace be upon them). It was authentically reported in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that they will be tested on the Day of Resurrection. Those who pass the test will enter Jannah (Paradise) and those who fail it by disobeying Allah will enter the Fire. The people who have not received Da'wah (the call to Islam) include those who have been raised in an ignorant society far away from Muslims, such as those living in our time in the outskirts of America **or on the coasts of** Africa **that are far from**

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Muslims, or in any other remote parts of the world to which the message of Islam has not reached. These people will be tested on the Day of Resurrection, and Allah will command them to do certain actions and forbid them from others. Those who obey the commands will enter Jannah, and those who disobey will enter the Fire. The great scholar Ibn Al-Qayyim **(may Allah be merciful with him) elucidated on this point at the end of his book: "Tariq Al-Hijratayn (The Path of the Two Migrations)" under the heading: "Tabaqat Al-Mukallafin (Levels of those meeting the conditions to be held legally accountable for their actions)". He explained the views held by the scholars and mentioned the Hadith that have been narrated in this regard.**

As for those people who die never having received Da'wah, due to living far away from Muslims, or adults who were mentally ill or retarded who had no ability to reason, or children of Mushriks (those who associates others with Allah in His Divinity or worship) who die young, according to one opinion of the scholars, they will all be tested on the Day of Resurrection. Those of them who obey will enter Jannah, and those who disobey will enter the Fire. We ask Allah to grant us safety.

However, the correct view regarding the children of the Mushriks who die young, before reaching the age of Taklif (legal accountability for actions), is that they will enter Jannah, according to the Sahih Hadith that have been reported in this regard.



The ruling on playing cards and chess

Q 7: What is the ruling on playing cards and chess?

A: This kind of amusement is forbidden, because it distracts people away from the remembrance of Allah (Exalted be He). This is well-known to the scholars, since this playing distracts and prevents goodness, causes rivalry and great evil among the players, and may cause them to neglect the religious duties that Allah (Exalted be He) has ordained.



Ruling on smoking cigarettes or a hookah

Q 8: What is the ruling on smoking cigarettes or a hookah?

A: The ruling is that they are Haram (prohibited), because they are noxious and very harmful. Allah (may He be Praised) made good things lawful for His Servants, and prohibited them from taking evil, noxious things.

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Allah (Glorified and Exalted be He) said to His Prophet (peace be upon him): ﴿ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴾ **Allah (Exalted be He) described the duty of His Prophet (peace be upon him) saying:** ﴿ he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴾

Smoking of any type is noxious and contains a great deal of harm; it is therefore not considered to be among the good things that Allah has made lawful.

It is obligatory that people should stop smoking and be aware of this. They should struggle with themselves in this matter, because the souls of people have natural inclination towards evil, except those to whom Allah has shown mercy. Therefore, a true Mu'min (believer) should strive hard with themselves to stop doing this and whatever else harms them.

Ruling on wearing gold or gold-like watches

Q 9: Is it permissible to wear gold or gold-colored watches?

A: It is permissible for women to wear them, but it is not permissible for men, if the watch is gold or gold-plated, because the Prophet (peace be upon him) said,("Gold and silk are Halal (lawful) for the women of my Ummah (nation based on one creed), and Haram (prohibited) for its men.")

As for watches that appear to be gold but are not gold, it is preferable for men to avoid them, to avoid being accused of contravening Allah's Purified Shar' (Law).

The best knowledge for refinement of the soul in this life and the Hereafter

Q 10: What is the best knowledge a Muslim is obliged to learn to refine and purify their soul in this life and the Hereafter?

A: the best of knowledge a Muslim should learn to refine and purify their soul is tawhid (belief in the Oneness of Allah/ monotheism)

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and obedience of Allah and His Messenger (peace be upon him). The basis of this is belief in Allah Alone, sincerity to Him, and realization of the meaning of: "La ilaha illa Allah (There is no deity but Allah)." This is done through pure and sincere dedication of ‘Ibadah (worship) to Allah Alone, abandoning the worship of other than Him, performing all deeds sincerely to Him Alone, and fulfilling the enjoined duties such as the fundamental pillars of Islam: Salah (Prayer), Zakah (obligatory charity), etc. along with avoiding all that Allah has declared as prohibited. This must be translated into ethical behavior with people, showing leniency, patience, generosity, kindness and non-harm. This is how a true believer should be, as the Prophet (peace be upon him) said, ❨ “Al-Birr (righteousness, piety, goodness, obedience) is good manners.” ❩ **The Prophet (peace be upon him) also said,** ❨ “I guarantee a house in the environs of Jannah (Paradise) for one who gives up arguing, even if they are right; and a house in the middle of Jannah for one who gives up lying, even if they are joking; and a house in the highest of Jannah for one who is good mannered.” ❩

Leniency, generosity, kindness, virtuousness, hastening to do good, avoiding misdeeds, and being keen to benefit others, are great manners that refine and purify souls. Allah (Glorified and Exalted be He) says: ❨ Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds). ❩ **In other words, by obeying Allah and His Messenger (peace be upon him), following the Shari‘ah (Islamic law), and benefitting people and being merciful to them.** ❨ And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds). ❩

Allah Alone grants success!

Comments on the views of scholars who participated in the symposium on:

Sorcerers and Charlatans

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His Eminence Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz, Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia, and Chairperson of the Council of Senior Scholars and the Administration of Scholarly Research and Ifta', commented on the opinions of scholars who participated in the symposium held at the Masjid of Imam: Turky ibn `Abdullah in Riyadh, on Sorcerers and Charlatans. He said:

We all listened to that great, beneficial, and blessed symposium on sorcery and sorcerers, which was presented by their Eminences Shaykh Yusuf ibn Muhammad Al-Mutlaq, Shaykh Ibrahim ibn `Abdullah Al-Ghayth, and Shaykh `Umar ibn Sa`ud Al-`Id. They were very proficient, beneficial, and clear on the subject of sorcery and sorcerers, their dangerous activities and deviant paths, and also about their great harm. They also explained some remedies and protections from their evil. May Allah bless them with good and double their reward, and grant us more knowledge, guidance, success, and help us benefit from what we listen to and learn.

There is no doubt that the evil of sorcery constitutes a great harm and danger. Sorcerers have existed since a long time; they existed at the time of Fir`awn (Pharaoh), who sought their help to fight the teachings of Musa (Moses, peace be upon him). He summoned them for that purpose, but Allah thwarted their plot and granted Musa victory over them and guided the sorcerers, who submitted to Allah (became Muslims) when they saw the great and wondrous signs that Musa (peace be upon him) brought them.

Allah (Exalted be He) says:﴿ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴾﴿ Thus truth was confirmed, and all that they did was made of no effect. ﴾

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﴿ And Fir`aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴾﴿ And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" ﴾﴿ So they threw their ropes and their sticks, and said: "By the might of Fir`aun (Pharaoh), it is we who will certainly win!" ﴾The above Ayahs (Qur'anic verses) show that wicked Fir`awn sought the help of sorcery to defend himself against Musa. In Surah Taha, Allah (Exalted be He) also says:﴿ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴾﴿ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴾

These, and other similar Ayahs (Qur'anic verses), make it clear that sorcery is a reality and that sorcerers use their sorcery in a way that harms people.

It is obligatory that people should be on guard against them and should avoid going to them or believing them. Allah (Glorified and Exalted be He) is the only One Who is able to render their practices ineffective and they cannot bring harm to anyone, except by Allah's Permission. Allah (Glorified and Exalted be He) says:﴿ but they could not thus harm anyone except by Allâh's Leave. ﴾Everything is by the Permission of Allah (Glorified and Exalted be He); there is nothing in this world that He does not know about, as He is the One Who organizes all matters and nothing happens in His dominion that He does not want. To Allah belongs the Perfect Wisdom behind any good or evil that happens in this world.

﴿ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴾

The noble Prophet (peace be upon him) warned against sorcerers.

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Allah (Glorified and Exalted be He) also warns against them in His Glorious Book, which is where He clarifies their evil. He (Glorified and Exalted be He) says:﴿ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴾﴿ "From the evil of what He has created, ﴾﴿ "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), ﴾﴿ "And from the evil of those who practise witchcraft when they blow in the knots, ﴾The Ayahs refer to the sorceresses who blow on the knots and recite their false words over them. The effectiveness of what they do is dependent on Allah's Will; it will cause nothing to happen if Allah does not will it. Al-Nasa'y narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ "Anyone who ties a knot and blows on it has practiced sorcery and whoever practices sorcery has committed Shirk (associating others with Allah in His Divinity or worship)." ﴾

Allah also explains about sorcerers when He (Glorified and Exalted be He) says:﴿ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic ﴾He equates teaching and learning sorcery with Kufr (disbelief). Allah (may He be Praised) says:﴿ and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." ﴾This shows

that learning it constitutes Kufr.❨ but they could not thus harm anyone except by Allâh's Leave. ❩So whoever Allah wants to be harmed by it will be.❨ And they learn that which harms them and profits them not. ❩Its harm is great and we take refuge with Allah from it.❨ And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. ❩This means that those involved in it will have no share of goodness in the Hereafter; we ask Allah's Protection from that!❨ And how bad indeed was that for which they sold their ownselves, if they but knew. ❩

Allah (may He be Praised) then says:❨ And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! ❩This shows that sorcery opposes Iman (Faith) and Taqwa (fearing Allah as He should be feared). The reason for it is that people attain magic by worshipping the devils and drawing near to them by sacrificing animals to them, making vows to them, prostrating themselves to them, and other acts.

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The sorcerers draw near to the devils by their worship of them instead of Allah, so they assist them in inflicting harm to people for worldly gains.

It is obligatory on every Muslim to beware of them and not consult them. It is reported that the Prophet (peace be upon him) included sorcery among the Seven Destructive Sins.It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that he (peace be upon him) said,❨ "Avoid the Seven Destructive Sins." We said, "O Messenger of Allah! What are they?" He (peace be upon him) said, "Shirk, witchcraft, killing a soul that Allah has forbidden to be killed except for just cause, consuming Riba (interest/usury), consuming an orphan's wealth, fleeing from the battlefield, and accusing chaste inattentive believing women." ❩The worst is Shirk and then sorcery, and sorcery is part of Shirk, because it can only be attained by worshipping the devils and drawing near to them by offering them sacrifices, vowing by them, prostrating themselves to them, and the like.

The sorcery they practice can be creation of illusions, although the shaykhs did not refer to this. However, Allah explained that sorcerers create illusions to fool the eye into seeing something. In Surah Taha, Allah (Glorified and Exalted be He) states:❨ their sticks, by their magic, appeared to him as though they moved fast. ❩They used trickery when throwing their ropes to make people believe that they were seeing moving snakes or sticks. When Musa (peace be upon him) threw his stick, it devoured their ropes and sticks. When the sorcerers saw this they believed in Musa (peace be upon him) and fell down in prostration, as believers in his Message. And when Fir'awn threatened them, they paid him no heed:❨ They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. ❩❨ "Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)." ❩

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This means that sorcerers may use many means to alter reality, by Allah's Leave, such as food, drink, etc. They may use illusion and trickery so viewers may see what is unreal or not actually as it is, such as seeing a rope or a stick as living and moving or birds, snakes, or scorpions coming out of a sorcerer's mouth, although this is not true. All these are illusions that have been created through trickery. Among their practices is that they may deceive a man into imagining that his wife is ugly, so that he hates her, or a woman into imagining that her husband is ugly when he approaches her so she hates him, and other such-like acts. All this is Kufr (disbelief); all their witchcraft is Kufr, whether their devilish works they use to harm people or the illusions they create to deceive people into seeing things not as they really are. Examples of this are when they make people appear to be hateful creatures, make a wife see her husband as black although he is white, or that her husband is sick, etc. They make them believe that they are like this or like that due to their sorcery to sow the seeds of hatred, enmity, and separation.

It is obligatory on every Muslim to avoid these people and not consult them. I heard Shaykh 'Umar talking about the signs that distinguish them, such as their asking the people who go to them about their mothers, who they are, and whether such-and-such a thing happened to them years ago, which the Jinn have informed them of. These are among the signs that indicate that they are sorcerers or soothsayers. A soothsayer, according to the Arabs, is a person who has companions from among the Jinn who inform them of some things that happen. As for Ghayb (Unseen), it is known to none but Allah. Allah (may He be Praised) says:❨ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ❩They events they tell, which occurred to their mothers or them, have actually happened.

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The devils learn about them and inform them to the sorcerer, who in turn tells them to the sick person. The sick person, out of ignorance, may think that the sorcerer has knowledge and that he can treat their illness and they can trust his words.

It is obligatory that people should be warned of this and they should not consult sorcerers, soothsayers, or astrologers. They should neither consult them nor believe what they say. The Prophet (peace be upon him) said,❨ "Anyone who goes to a diviner and asks them about something, their Salah (Prayers) will not be accepted for forty nights." ❩Worse still are the consequences of believing what they say; the Prophet (peace be upon him) said,❨ "Anyone who goes to a soothsayer or a diviner and believes in what they say has disbelieved in what was revealed to Muhammad." ❩Anyone who believes in their claims of possessing knowledge of the Ghayb has committed Kufr. They only inform of things that have actually happened, as knowledge of Ghayb belongs to Allah Alone. What shall happen is

only known to Allah. They only tell you of things that have happened to you, your mother, your father, your brother, or to so-and-so to win people over.

Mu'mins (believers) must, in fact it is a duty that they should avoid these people and not consult them. They should fortify themselves by constantly reciting Shar'y (Islamically lawful) supplications and Adhkar (invocations and Remembrances said at certain times on a regular basis) and keeping away from the superstitions of sorcerers and charlatans. Anyone who holds fast to Allah, Allah (Glorified and Exalted be He) will be sufficient protection for them, but most people are not concerned with Shar'y invocations or the Qur'an, nor with the teachings of the Prophet (peace be upon him), so the devils find a way to influence them, confuse them and make falsehood seem attractive to them due to their ignorance and renunciation of good. Allah (may He be Praised) says:(And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitan (Satan - devil) to be a Qarîn (a companion) to him.)In another Ayah, Allah (Glorified and Exalted be He) states:(And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.)

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The Prophet (peace be upon him) informed us that reciting the last two Ayahs ofSurah Al-Baqarahat night is enough protection for a Muslim. The Ayahs read:(The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).")(Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.")

It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said,("Anyone who recites these two Ayahs at the end of Surah Al-Baqarah at night they will suffice them.")This means that they will sufficiently protect against all evil. If you have true Iman (Faith), Allah will grant you the benefit from lawful invocations. The Prophet (peace be upon him) also informed us that if someone recites Surah Al-Ikhlas and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times in the morning and the evening they will be protected against every evil, and also if they recite them when going to sleep. The Prophet (peace be upon him) used to recite these Surahs when he went to sleep. He (peace be upon him) would blow into his cupped hands and recite these three Surahs thrice when going to sleep and then he would rub his hands as far as he could over his body, head, face, and chest. He (peace be upon him) said that this will be sufficient against any evil. When he (peace be upon him) was affected by sorcery, 'Aishah said that he used to think that he had done the thing although he had not done it. So Allah revealed these two Surahs:(Say: "I seek refuge with (Allâh), the Lord of the daybreak,)and(Say: "I seek refuge with (Allâh) the Lord of mankind,)When the Prophet (peace be upon him) recited them with Surah Al-Ikhlas(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.)whatever effects he (peace be upon him) used to experience disappeared, and Allah cured him from that. The Prophet (peace be upon him) also said,("No seeker of refuge can seek refuge with anything like these two.")

Every Muslim, man and woman, is advised to recite these three Surahs,

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Surahs Al-Ikhlas, Falaq, and Nas, in the morning, evening, and at bed time. They contain great good and benefit and suffice against the evil of sorcery and other matters if the reciter is a true Mu'min who believes in the Words of Allah and His Messenger. The same applies if a person takes refuge in Allah's Perfect Words, saying: "A'udhu bi kalimatillahi al-tammah min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created)". The Prophet (peace be upon him) said,("If anyone who stays at some place says: 'I seek refuge in the Perfect Words of Allah from the evil of that which He has created,' nothing will harm them until they leave that place.")It is better to say it thrice. Once a man came to the Prophet (peace be upon him) and said,("O Messenger of Allah! I have been stung last night, and I could not sleep till morning." He (peace be upon him) asked, "What was that?" He replied, "A scorpion." He (peace be upon him) said, "Had you said in the evening: I seek refuge in the Perfect Words of Allah from the evil of that which He has created,' it would not have harmed you.")

It was authentically reported that the Prophet (peace be upon him) said,("Anyone who says: 'In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing,' three times, nothing will harm them.")

We advise everyone to recite these lawful Adhkar and supplications for refuge and protection to gain great benefit and to protect themselves from all kinds of evil. What also helps the Muslims protect themselves is frequent recitation of the Qur'an, in which there is guidance and light. Increased reading of the Qur'an enlightens people and invites and directs them to every good in this life. Recite the Qur'an and reflect on its meanings, as it contains great good and guidance to the good, and also warns against every evil. Allah (may He be Praised) says:(Verily, this Qur'ân guides to that which is most just and right)(Say: "It is for those who believe, a guide and a healing.")Increase your recitation of it at night and in the daytime, for it brings healing and great benefit.

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The Messenger (peace be upon him) said:("Recite the Qur'an, as it will come on the Day of Resurrection as an intercessor for those who recite it.")The Qur'an will guide you to the means of salvation and to know the good deeds so you

can do them, and know the evil deeds so you can avoid them. You will also know the characteristics of the believers and the righteous so you can adopt them and the characteristics of the evil ones so you can avoid them. Another great benefit of the Qur'an is that it informs you of the history of the past nations, and the destruction they brought upon themselves as a result of their wicked deeds, to stay on guard against them, and also informs of the everlasting bliss that the believers and the Messengers attained by virtue of their good deeds so you can emulate them. Read the books of Adhkar written by scholars, as they contain great benefits. I also compiled a small book that contains beneficial Du'a's (supplications) and Adhkar, which you can obtain from Dar-ul-Ifta. The book is entitled: "Tuhfat Al-Akhyar fima yata'allaq bil Adi'yah wa Al-Adhkar"; it is a summary of what is reported from the Prophet (peace be upon him) and preached by the Qur'an.

A Mu'min should care to regularly recite the lawful Adhkar and Du'a's. It was authentically reported that the Prophet (peace be upon him) said, "Anyone who eats seven pressed dates first in the morning will not be harmed by poison or sorcery on that day." In another version, "...from what is between its (Madinah's) two lava plains." This means all dates of Madinah, whether pressed or not, according tothe report of Muslim in his "Sahih (Book of Authentic Hadith)".It is hoped that Allah will benefit us with all types of dates, but those of Madinah were specified due to the merit of its dates and their special characteristics. We hope that Allah will provide benefit from all the other dates when they are eaten first in the morning. It may be that the Prophet (peace be upon him) mentioned them due to a special merit of the dates of Madinah, but this does prevent the possibility of getting this benefit from other dates than those specified by the Prophet (peace be upon him), as I think that some narrations mention dates without specification of any type.

What is meant is that people should make use of the means they have, the most important of which is reciting lawful Adhkar and supplications for refuge and protection; these are the most important means.

The most important means is obeying Allah and His Messenger, rightly following the Din of Allah and avoiding sins that Allah prohibits, along with reciting lawful Adhkar and Du'a's. These are the means that Allah and His Messenger guided us to and they will suffice.

Beware of consulting soothsayers, astrologers, sorcerers, or diviners, or anyone of this nature.

There no harm, however, in consulting those who are known for their righteousness to recite Ruqyah (Qur'an and supplications recited over the sick seeking healing).

We ask Allah to guide us all to beneficial knowledge and righteous deeds, grant us and all the shaykhs understanding of and adherence to Allah's Din, protect us from the evils within our souls and our misdeeds, and the evil of every evil human and Jinn. We also ask Allah (may He be Praised) to set aright the conditions of Muslims everywhere, grant them understanding of the Din, appoint the best of them as rulers over them, and set their leaders aright. We also seek refuge in Allah to protect us and all Muslims from misguiding temptations and the insinuations of the devils. I also ask Allah (may He be Praised) to guide our Muslim rulers to what is good and to support them in good and grant them good ministers. We ask Allah to grant them guidance and success, and make them, and Muslim Du'ah (callers) who invite people to Allah's path on clear proof, the sources of support for His Din. We also seek refuge in Allah to protect them from the evil of every evil creature, as Allah (Glorified and Exalted be He) is Ever-Kind and Most Generous. May Allah's peace and blessings be upon our Prophet Muhammad, and his family and Companions!

His Eminence answered the attendee's questions and Fatwa requests

In response to the question as to whether the tawbah (repentance to Allah) of sorcerers is valid and whether the Had (ordained punishment for violating Allah's Law) should be carried out after that

His Eminence answered: If a sorcerer makes sincere Tawbah between themselves and Allah, this will help them before Allah, for Allah accepts Tawbah from the Mushriks (those who associate others with Allah in His Divinity or worship) and others. Allah (Glorified and Exalted be He) says: ﴿ And He it is Who accepts repentance from His slaves ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾ **Nevertheless, it will not be accepted in this world.**

The correct scholarly view is that they must be executed if it is proven to a court judge that they are a sorcerer, even if they declare their Tawbah. The Tawbah they make between themselves and Allah is valid, if it is sincere, and it will help them before Allah. But as to the Shari'ah ruling, they have to be executed, as was ordered by `Umar, **when he commanded that the sorcerers should be executed, because they constitute a great source of evil. They may be saying that they have repented, but they may be lying and harm people. People are not safe from their evil by the Tawbah they outwardly declare. So they must be executed, and their Tawbah, if they are sincere in it, will help them before Allah (in the Hereafter).**



In response to another question about the ruling on offering Funeral Prayer for sorcerers and burying them in a Muslim graveyard after executing them:

A: If they have been executed, a Funeral Prayer must not be performed for them nor must they be buried in a Muslim graveyard; they should be buried in a non-Muslim graveyard. So they must not be buried in a Muslim graveyard or have a Funeral Prayer held for them, nor must their bodies be washed or shrouded. We ask Allah to grant us protection.

Questions posed to his Eminence Shaykh 'Abdul 'Aziz ibn Baz after his commenting on the symposium (Types of Sorcery):

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ruling on thinking that sorcery is not harmful as long as it does not cause any problems

Q: What is Your Eminence's opinion on a man who, after using Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) felt that it was of no benefit to him, and so he went to a sorcerer. He says that there is no harm in this as long as it does not cause a problem.

A: sorcery is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitutes Kufr (disbelief). If a sick person is not cured though recitation of the Qur'an or medication, they were not meant to be cured, because not all treatments benefit people and give the intended result. Allah may delay the cure for a long time or the person may die from their illness. It is not a condition of treatment that it must cure people. It is also not a valid excuse to seek the help of sorcerers to cure an illness if no response is seen to Ruqyah. A Mukallaf (person meeting the conditions to be held legally accountable for their actions) is ordered to resort only to Islamically lawful means and forbidden from what has been prohibited. As the Prophet (peace be upon him) said,❨ "Seek treatment, but do not seek treatment with anything Haram (unlawful/prohibited)." ❩The Prophet (peace be upon him) is also reported to have said,❨ "Allah has not put your cure in that which He has forbidden to you." ❩

All matters are in the Hands of Allah (may He be Praised), Who cures whoever He wills and decrees illness and death for whoever He wills. Allah (may He be Praised) says:❨ And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. ❩Allah (Exalted be He) also says:❨ And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour ❩

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Muslims should be patient, show Ihtisab (confident anticipation of Allah's Recompense), and abide by the means that Allah has made lawful for them and avoid what Allah prohibited. This must be alongside Iman (Faith) that the Qadr (Predestination) of Allah (may He be Praised) is inevitable and that nothing can ward off His Judgment. As Allah (Glorified and Exalted be He) says:❨ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ❩Allah (may He be Praised) also says:❨ And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists). ❩There are many Ayahs to that effect.

whether mentioning sorcery after Shirk and prior to murder indicates its grievousness

Q 2: The Prophet (peace be upon him) mentioned sorcery in second place, after Shirk (associating others with Allah in His Divinity or worship) and prior to murder, which in itself is a grave sin. He (peace be upon him) said, ❨"Avoid the Seven Destructive Sins." They said, "O Messenger of Allah! What are they?" He (peace be upon him) said, "Shirk, witchcraft, killing a soul that Allah has forbidden to be killed except for just cause, consuming Riba (interest/usury), consuming an orphan's wealth, fleeing from the battlefield, and accusing chaste inattentive believing women."❩ **Does this indicate its grievousness, even though murder is more atrocious. It was reported:** ❨"They (the murdered victim) shall come (on the Day of Resurrection) holding fast to the murderer, their jugular veins pouring out blood, and shall say, 'O Lord! Ask this why they killed me.'"❩

A: Murder is not more atrocious than Kufr (disbelief), Kufr is worse that murder, because anyone who commits Kufr will dwell eternally in the Fire if they die in such a state.

Although murder is one of the major sins, it is below Shirk. Murder is less grievous than Shirk, because a Mushrik (one who associates others with Allah in His Divinity or worship) will dwell in the fire forever if they die persisting in it, whereas a murderer can be forgiven by Allah for many reasons. Even if they are cast into the Fire, they will not stay there eternally; they will be brought out after staying there for as long as Allah wills. They will then enter Jannah (Paradise) if they did not regard

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killing as lawful and they die in a state of Tawhid (belief in the Oneness of Allah/ monotheism) and Iman (Faith), as is the case with all the other perpetrators of major sins. Allah (may He be Praised) says:❨ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❩

To summarize, murder is less grievous than sorcery, because sorcery is Kufr; a sorcerer can only learn sorcery after having committed Kufr and after worshipping the devils. This is why it is associated with Shirk. About sorcerers, Allah (Glorified be He) says:❨ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."❩

Islamic ways for protection against witchcraft

Q 3: What is the Islamic way of protecting oneself from witchcraft?

A: To ask Allah (Glorified and Exalted be He) for protection against it and to seek refuge in the Perfect Words of Allah from the evil of what He has created, by saying thrice every day and night: "Bismillahi al-ladhi la yadurru ma`a Ismihi shay'un wahuwa Al-Sami` Al-Alim (In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing)." This is because the Prophet (peace be upon him) said:(Anyone who says, 'In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing,' three times, nothing will harm them.')Likewise, when staying at some place, one should say:('I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm them until they leave that place.)This should be thrice repeated in the morning and evening:(I seek refuge in the Perfect Words of Allah from the evil of what He has created.)(In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing,)You should also recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Salah (Prayer) and when going to sleep.

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Another means of protecting yourself is to recite Surah Al-Ikhlas, which reads:(Say (O Muhammad peace be upon him): "He is Allâh, (the) One...")and **Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas)** after each Salah, as they grant protection. They should be recited three times after the Fajr (Dawn) and Maghrib (Sunset) Prayers:( Say (O Muhammad peace be upon him): "He is Allâh, (the) One..." )and **Al-Mu`awwidhatayn.** This will also grant protection, along with much Dhikr (Remembrance of Allah), recitation of the Qur'an, and asking Allah (may He be Praised and Exalted) to protect you from the evil of every evil creature.

Another means of protection is to say:(I seek Refuge in the Perfect Words of Allah from every devil and vermin, and from every evil eye. I seek refuge in the Perfect Words of Allah, which no righteous or evil soul would ever go beyond, from the evil of what He has created, originated or made; from the evil of whatever descends from the heaven and whatever ascends to it; from the evil of whatever He has created on the earth and whatever comes out of it; from the evils of the trials of the night and day; and from the evil of every sudden comer; except one who comes with goodness. O Merciful One!)

These are among the supplications for refuge and protection with which Allah protects a Muslim from evil.



Whether Harut and Marut are angels or humans

Q 4: Are Harut and Marut angels or humans? Please explain the preponderant opinion of the scholars in this regard.

A: The scholars differ over this issue. The opinion that seems most correct is that they were angels that were sent to test and examine people. As Allah (Glorified and Exalted be He) says:﴾ And such things that came down at Babylon to the two angels, Hârût and Mârût ﴿

Some scholars say that they were human kings whom Allah tested the people with. The first opinion seems more correct. According to the first opinion the letter "ل" (Lam) in the word "ملكين" is pronounced with the sound Fat-hah (vowel point that sounds like "a"), while according to the second with the sound Kasrah (vowel point that sounds like "I")

Freeing a bewitched husband

to have sexual intercourse with his wife

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Q 5: In Egypt, when a person gets married, he may not be able to have sexual intercourse with his wife because of he may be bewitched and exposed to a certain magic spell; is this claim true?

A: This is not necessarily certain but it may happen that some people are afflicted with Sihr i.e. sorcery, which prevents them from approaching their wives. Allah (Exalted be He) says:﴿ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. ﴾The Ayah is fromSurah Al-Baqarah.However, if a person uses the legal formulae of protection, Allah (Exalted be He) will protect him from the evil of sorcerers and others. Allah (Exalted be He) will even remove the spell if it is found.

A husband should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Al-Fatihah, Ayahs of breaking sorcery, Surah Al-Ikhlas [no: 112] and Al-Mu`awwidhatayn (Surahs Al-Falaq [no: 113] and Al-Nas [no: 114]). Thus, the sorcery will be broken with the will of Allah (Exalted be He). This has been tested a lot. A good reciter of the Qur'an from good and righteous people may recite to him on water to drink and take a bath therefrom and the harm will be gone or recite closely to and blow at him, which will cure him by the will of Allah (Exalted be He). All these are forms of recovery.

Does Allah accept the Tawbah of a sorcerer?

Does Allah accept the Tawbah (repentance) of a sorcerer?

A: The correct view is that his Tawbah will not be accepted by the ruler and therefore he has to suffer the death penalty once clear proof of his practicing sorcery is established and presented to the court of Shari`ah (Islamic Law). The purpose is to safeguard the Muslim community from his evil works of sorcery.

This is based on the incident that `Umar (may Allah be pleased with him) ordered governors at different Muslim states to kill sorcerers without first asking them to make Tawbah. The same practice was adopted by Hafsah, the Mother of the Believers who ordered

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that one of her female servants be killed because of bewitching her. Hafash did not ask her to repent.

Jundub Ibn `Abdullah, one of the great Companions of the Prophet, is authentically reported to have said: "Beheading is the prescribed penalty for one who practices sorcery." His Tawbah will be accepted by Allah if done with sincere intention. This is based on the general meaning of the Ayah which reads:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿This is also based on the Hadith in which the Prophet (peace be upon him) is reported to have said:﴾ Penitence wipes out all the previous misdeeds. ﴿In another Hadith, the Prophet (peace be upon him) is reported to have said:﴾ He who repents from his sins is like the one who did not commit a sin. ﴿This is also based on the fact that since Allah (Exalted be He) accepts the Tawbah of the disbelievers, then the Tawbah of the sorcerer will also be accepted if it was done with a sincere intention.

Types of harm that affect those under the influence of sorcery and whether it can affect a man’s penis

Q 7: how can someone who is under the influence of sorcery be harmed? Can a man’s penis be affected by sorcery?

A: There can be various effects from it, among them are: mental illnesses; hating one’s wife, friends, or this person or that person; being prevented from approaching one’s wife or other similar matters; imagining that one has done things that one has not done, and other matters that may cause harm.

Was the Messenger of Allah (peace be upon him) bewitched?

Q 8: Was the Messenger of Allah (peace be upon him) bewitched?

A: The Messenger of Allah was bewitched but Allah granted him recovery. The spell that was cast on him did not affect his conveying the message of Islam. He suffered an organic illness which was later cured by the will of Allah. It was when Allah revealed Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), which he would recite as a form of Ruqyah (reciting the Qur'an and saying supplications over the sick seeking healing), that Allah removed harm from him.

Ruling on learning how to break a spell cast on a bewitched person

Q 9: Is it permissible to learn how to break a spell that has been cast on a bewitched person?

A : This is only permissible if the learner uses Shar‘y (Islamically lawful) means, such as lawful Du‘a’ (supplications), permissible medications, or Ruqyah (reciting Qur’an and saying supplications over the sick seeking healing). However, it is not permissible to learn sorcery for the purpose of breaking spells, or for any other purpose. If anyone attempts this, they will have nullified their Islam, because it is not possible to learn it without falling into Shirk (associating others in the worship of Allah) and worshipping devils. This is done by sacrificing animals, making vows by, and other types of worship that they like to get close to them, in return for their services. This is the benefiting that Allah (may He be Praised) mentions in the following Ayah (Qur’anic verse):﴾ And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ’ (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing." ﴿

Ruling on consulting those who claim to cure sorcery-induced illness

My brother was ill for along time. He went to many hospitals, but did not benefit from this. I was later told that he may have been under the influence of sorcery, so I took him to someone who claimed to be able to treat illnesses caused by sorcery. He treated him in a strange way, according to their special ways that are known by everyone, and he was cured, with the Permission of Allah. My question is: Was I sinful for doing that?

A: If the person who treated your brother is known for practicing sorcery or claiming to use the knowledge of the Ghayb (Unseen), you are sinful. You have to make Tawbah (repentance to Allah), come back to Allah, and do not do this again. However, if he is known for treating sorcery through recitation of the Qur'an and permissible Du'a' (supplications), there is nothing wrong with this. This is according to what the Prophet (peace be upon him) said,

❨"Anyone who goes to a diviner and asks them about anything, their Salah (Prayers) will not be accepted for forty nights."❩ **(Related by** Muslim **in his "Sahih [Book of Authentic Hadith]")The Prophet (peace be upon him) is also reported to have said,**❨"Anyone who goes to a soothsayer or a diviner and believes in what they say has disbelieved in what was revealed to Muhammad (peace be upon him)."❩**(Related by Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] with a good Sanad [chain of narrators])The Prophet (peace be upon him) is further reported to have said,**❨"Not of us (i.e. the Muslims): anyone who sees omens or has omens seen for them; predicts or has the future predicted for them; performs sorcery or has sorcery performed for them."❩

It is, therefore, not permissible for a Muslim to go to a soothsayer, sorcerer, diviner, who claim knowledge of the Ghayb, or to consult them, as illnesses may or may not be cured for many reasons. Not every patient is cured. The patient may be treated with a medication that does not suit their condition, or the time appointed by Allah for their death has come and so medicine cannot be of any benefit. The benefit of any treatment is conditional upon the non-imminence of the person's appointed time of death. As Allah (Glorified and Exalted be He) says:❨ And Allâh grants respite to none when his appointed time (death) comes. ❩**But when the time of death comes, no treatment will be of any benefit. May Allah grant success to us all.**

Important benefits of `Aqidah (creed)

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In the name of Allah, the Most Gracious, the Most Merciful. All Praise is due to Allah, the Patron of the righteous. There is no aggression except against the oppressors. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Here are some benefits of `Aqidah:

First:

All kinds of beliefs that stars, signs (of the Zodiac), months, days and places can bring benefit or harm are all Batil (null and void) except what has been proven by the purified Shari`ah.

No doubt that beliefs in stars, which the soothsayers, astrologers, sorcerers, and those who use sand to foretell the future are all beliefs passed down during the pre-Islamic period by the disbelievers among the Arabs and Non-Arabs, star worshippers, idolaters and others. Devils from among humans and Jinn convince people with corrupt beliefs when they see that their hearts are void of useful knowledge, deep insight, and true belief. Therefore, they convince them with corrupt knowledge and wrong beliefs. People accept these beliefs and bad actions because their hearts are empty and susceptible. They lack sufficient knowledge to resist them as a poet said:

I loved her before I even knew love	**my heart was empty so her love became deeply rooted.**

So, hearts that are empty of useful knowledge accept everything and every error hangs upon them except those on whom Allah has bestowed mercy. If useful knowledge spreads in a village, a tribe, or a country; consequently, righteous scholars will increase and the sciences which are mentioned in the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him) will spread, and the evil of these devils will cease.

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Their movements shall decrease and they will move to another place where there is the opportunity to spread their falsehood. This is a fact in every time and place; when ignorance prevails, corrupt beliefs and harmful acts which are against the Shari`ah of Allah increase.

When the knowledge of the Shari`ah spreads among the people everywhere; in every place and village, the ignorance and afflictions along with those who call to corrupt beliefs, false claims, and acts of Shirk (associating others with Allah in worship) will leave.

Thus, we know that people are in dire need of useful knowledge to know Allah (Glorified and Exalted be He), His Shari`ah, Din, the Book, and the Sunnah of His Prophet (peace be upon him) and to know that believing in the effect of stars, signs (of the Zodiac) and other creatures are many:

1- What is called major Kufr (disbelief) without any doubt or dispute among the people of knowledge, which is to believe that stars and signs (of the Zodiac), which are twelve, the sun, the moon, or anyone can manage the universe or part of it because this is a form of major Shirk and great disbelief. We ask Allah for safety because Allah (Glorified and Exalted be He) is the Disposer of creatures and the Manager of all affairs. There is no manager except He (Glorified and Exalted be He) and no creator except He as Allah (may He be Praised and Glorified) states inSurah Al-A`raf:﴾ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists)! ﴿He states inSurah Yunus:﴾ Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? ﴿

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He (may He be Praised and Glorified) is the Manager and Disposer of the affairs of all creatures and there is no partner with Him; not a king, a prophet sent, a pious person or any other one. Whoever claims that Allah (Exalted be He) has a partner in managing the heavenly or earthly affairs, has committed Kufr according to Ijma` (consensus of scholars).

He is the One and the Only, the Creator, the Provider who has no partner in managing the affairs in creation or in worship. He is the Administrator of His servants as He wishes. He has no partner in His Names and Attributes and He has absolute perfection in His Beautiful Names and High Attributes. Allah (May He be

Exalted) states﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾Allah (He may be Glorified) states:﴿ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴾He (He may be Glorified) states:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾

Second:

Those who believe that certain stars can influence astronomical events and conditions such as the motion of stars, the sun and the moon, or affect creatures in managing and disposing their affairs or play a role in the disposal of the universe by the will of Allah. They claim that they can run things here and there by the will of Allah; which is untrue, is an act of Kufr and manifest error.

The grave worshippers, the shrine worshippers, and the worshippers of the righteous people

and idolaters believe that Allah gave these creatures a role in controlling His creatures or that some Awliya' (pious people) have a role in managing the universe, because He gives and takes from whomever He pleases which is also untrue, an act of ignorance, Kufr and error - we ask Allah for safety - but management is solely for Allah alone. He granted certain things for servants such as the means of sustenance such as hands, brain, hearing, eyesight, and giving them the means of begetting children and offspring such as marriage and placed therein the desire and inclination towards women. He also made a certain nature for the sun because of its heat which has its affect on plants. All these are of Allah's creation such as the nature of the moon, which Allah (Exalted be He) made as a luminous lamp and by which the number of months, years and calculations are made. Also, the nature of water, the nature of fire and others.

Allah made a distinct nature for every creature, which is not found in other creatures. As for those who think that some creatures or man-made objects can manage other things, such as an idol, a pious person, a prophet, a star, or the like, this is Kufr and error, we ask Allah for safety.

Third:

This point is related to the knowledge of motion, not influence.

So, the motion of stars and planets indicate the time for sowing and planting, the direction of Qiblah, the due times of Salah etc. It also demarcates the four seasons and delineates time from one another. This is called astronomy and there is no harm in that and it is well-known. Allah made a suitable time for everything. He made the motion of the sun, the moon and stars a proof to these times which servants need

to know their characteristics and their benefits. Stars are used to locate countries and the positions of water, which the people need, etc. Allah (He may be Glorified) states:﴿ It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. ﴾**Allah (Glorified be He) also says:**﴿ And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves. ﴾**Allah made the movement of these stars, especially the well-known and the static ones, to indicate many things such as locations of countries and their directions and the direction of Qiblah, etc. in order to point and illuminate the way to these locations. Allah made all these in the best interest of mankind.**

Regarding this, it is authentically reported that when the Prophet (peace be upon him) addressed the people on a rainy day, he said:﴿ Do you know what your Lord has said? They replied: Allah and His Messenger know best. Upon this, he (the Prophet) remarked: He (Allah) stated: Some of My bondsmen woke up in the morning as believers in Me and some as unbelievers. He who said: We had a rainfall due to the Blessing and Mercy of Allah, is a believer in Me and a disbeliever in stars, and who said: We had rainfall due to the rising of such and such (star) disbelieved in Me and affirmed his faith in the stars. ﴾

Those who think or believe that rain comes from planets and they can affect it, that is the belief which Allah (Glorified and Exalted be He) has denied and the Prophet (peace be upon him) also explained that it is to be denied. When a person says that we have been given rain by such and such a star or with such and such a star, he has disbelieved in Allah and believed in planets. As for those who say that it has rained by Allah's grace and Mercy he has believed in Allah and disbelieved in planets.

It is clear that planets do not have an affect on rain nor on crops, but

it is Allah who sends down rain, gives life to the earth and benefits His servants as He wishes Allah (Glorified and Exalted be He). He has made their setting and rising as signs to guide mankind on land and sea and a cause of the growth of certain plants, because Allah (Exalted be He) made some creatures to affect other creatures while He is the Creator of all. If one says that that we receive rain from such and such star to indicate the time and condition of

matter which was sent down from sky by the will of Allah, as to say the falling of rain was in the time of Pleiades or in the time of Al-Wasmy by the will of Allah it grows. Thus, they inform people of the time these events occur; there is no harm in this, but he must mention the word which indicates the time of occurrence. He should say that we have given rain in spring, in winter, or at the time of the emergence of such and such star. This is the way of telling time. It is not permissible to say that we have been given rain by such and such star, because Allah denied this and He declared them as disbelievers those who utter such words because that may cause people to think that rain has originated from them. Therefore, the authentic Hadith prohibited this.

The people of knowledge differentiated between "our rainfall was due to such and such star" and "our rainfall was in the emergence of such and such star" from the way of telling of times of rainfall or was sent down the times when certain plants or fruit are usually grown. There is no harm in this as it is a way of knowing the difference between the lawful and the unlawful. May Allah grant us success!

Fourth:

This point discusses Sihr (sorcery) and sorcerers. There is no doubt that believing and consulting sorcerers, astrologers, those who use sand to predict the future is an impermissible act, because they claim knowledge of the Unseen using things which confuse others such as drawing lines

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on the ground, throwing pebbles, palmistry, or consulting astrological signs (of the Zodiac) predicting that a family member will die, or mention the name of one's mother and father if it is in such and such time, there will be such and such. All these are false and void acts that belong to the falsehood of astrologers, sorcerers, soothsayers, and conjurers. It is not permissible to believe or consult them, because the Messenger (peace be upon him) prohibited visiting or believing them. It is authentically proven that Mu`awiyah Ibn Al-Hakam came to the Prophet (peace be upon him) and said: O Messenger of Allah, verily, we have soothsayers. He said, do not go to them. He said: There are some among us who see evil omen in things. He (the Prophet) said: that is something which one of you finds in his chest, so do not let it stop you.

The Prophet (peace be upon him) stated: He who visits a diviner and consults him regarding any matter, his prayers extending to forty nights will not be accepted. **(Related by** Muslim **in his Sahih (book of authentic Hadiths) from some of the Prophet's wives). The Prophet (peace be upon him) stated:** If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him). **The Prophet (may Allah's Peace and Blessings be upon him) also says:** Taking omens is polytheism; taking omens is polytheism. He said it three times.

So, the Prophet (peace be upon him) explained that these things are from the actions of the pre-Islamic period that must be avoided and warned against. People must not go to those who practice these things, never consult or believe them, as doing so raises their status, spreads their news in the country, and causes people to believe what they say although it is groundless. Some of these acts lead to Shirk, different types of falsehood and reprehensible acts. The Prophet (peace be upon him) informed us that devils eavesdrop the news from the heavens. They hear a word from the angels in the heavens and add to it one hundred lies, so the people believe them despite their lies because of this only one true word which they heard.

It is obligatory on the rulers to stop and inflict the due punishment on them, according to the Shari`ah. Moreover, whoever claims to possess knowledge of the Unseen, must be asked to repent. If he does so,

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it is good; however, if he refuses, he is to be executed as a disbeliever. His remains are not to be washed, Salah will not be offered over him and should not be buried in the Muslim cemeteries, because Ghayb (the Unseen) is not known except to Allah as He (Glorified and Exalted be He) states: Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" **the Ayah is fromSurah (Al-Naml).**

When Gabriel asked the Prophet (peace be upon him) about the (Last) Hour, he replied: The one who is asked about it is no better informed than the inquirer **and the meaning is: Neither you nor I know it. Allah (He may be Glorified) states inSurah Al-A`raf:** They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not." Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

Allah (He may be Glorified) states inSurah Al-Naml: Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" **Allah (He may be Glorified) states inSurah Al-Nazi`at:** They ask you (O Muhammad

(صلى الله عليه وسلم) about the Hour - when will be its appointed time? ﴿ You have no knowledge to say anything about it. ﴿ To your Lord belongs (the knowledge of) the term thereof? ﴾There are numerous Ayahs in this context.

Sorcerers claim that they have the knowledge of the Unseen, which they use to confuse people. So, it is obligatory to sentence them to capital punishment without asking them to recant their beliefs. This is the soundest view.

Three sorcerers were found in the time of `Umar **(may Allah be pleased with him) whom he asked**

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about and sentenced them to death because sorcerers cause great harm and claim the knowledge of the Unseen.

Their wicked ways cause people to hate one another, indifference and separation between spouses and relatives. They harm people and create hatred among them aided by the Jinn and devils who serve them. Thus, the Jinn serve humans and humans serve the Jinn; the Jinn serve humans by informing them of local events and events occurring far away and helping them against the oppression of people, and Humans serve the Jinn by worshipping them beside Allah, supplicating them, making vows to them, and slaughtering for them, etc.

In this manner, they benefit one another which is mentioned in Allah's statement:﴿ And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. ﴾

Therefore, Muslim rulers, emirs, and scholars must stop the evils which take place in some countries due to sorcerers, astrologers and soothsayers. They must assign those whom they find and stop them. Capital punishment must be executed on those who deserve it and those who deserve detention must be detained until people are safe from their evil. It is not permissible to protect them because their presence results in great danger and evil. Some of them treat people with Arabian medicine while lying to them and using magic. They do so in service and worship of Jinn beside Allah, even if he succeeds once and fails one hundred times. All these acts are a form of deceit against

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the people to cause evil to them. Some of them claim to know the name of your mother, or to know your illness and that they have its cure. They make lots of money then they do not benefit them at all. If they do benefit them, this is not an excuse to visit them, consult or believe in them. Satan may know the cure of a sickness, but its harm is more dangerous and greater.

To sum up, their benefits do not justify going to or consulting them, even if some claim that they benefit from them and they treat the sick with the popular medicine, while it is known that they are soothsayers, sorcerers or jugglers. The Messenger (peace be upon him) stated:﴿ He is not of us, the one who sees omens or has omens seen for him, predicts or has the future predicted for him, and performs magic or has magic performed for him. ﴾

The Messenger (peace be upon him) warned against those who were in the pre-Islamic period. The people of pre-Islamic period used to refer to and ask them about knowledge of the Unseen because of their ignorance and error. Allah sufficed Muslims with the ordinances that He prescribed for them and with the Shar`i Ruqyah (reciting Qur'an and supplications to heal the sick), supplications, and lawful medicine which He permitted for them in the Book of Allah (Glorified be He) and the Sunnah of His Prophet (peace be upon him) where he explained this. He made for them Shari`ah to govern people and be their judge in all matters. Therefore, there is no need for soothsayers, conjurers, fortunetellers, or sorcerers who learn things which cause harm and separate a husband from his wife. However, they will not harm anyone except by the will of Allah (Glorified and Exalted be He) as Allah (He may be Glorified) states:﴿ "And they followed what the Shayâtîn (devils) gave (magic) during the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût. Neither of these two (angels) taught anyone (such things) till they had said, "We are only a trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn what causes separation between man and wife, but they could not thus harm anyone except by Allâh's Leave." ﴾

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These magical things can only occur by the will of Allah and nothing happens in His dominion except what He allows. Because these things happen by the will of Allah, we should treat Allah's decree with His decree and must fight against any act of Shirk and sin, taking into consideration that nothing befalls anyone except by the will of Allah Who has (He may be Glorified) ordained that we fight them, stop what they do, and apply the Shar`i limits.

It is obligatory on scholars and rulers to fight against what Allah and His Messenger have prohibited through enforcing the prescribed penalties and Ta`dhir (non-described penalties)

to eliminate deniable acts, disbelief and falsehood.

Likewise, portents in which a person sees evil omens in a bird, a donkey, a month such as Safar and others, or a particular day such as Wednesday, or from a human being. Believing in omens causes one to leave doing what he wants. It is an act of minor Shirk (associating others in worship with Allah), so it is obligatory to beware of this. Similarly, when a person sees evil in a bird such as a crow or an owl, he may decide not travel. Or if someone visits his home, he sees an evil in that and thinks that something bad will happen in the house which is an act of Pre-Islamic Period. Therefore, the Prophet (peace be upon him) stated: ﴾ If one of you sees anything he dislikes, he should say: O Allah, no one brings good things except You and no one averts evil except You and there is no might nor power except in Allah. ﴿ **According to another wording:** ﴾ O Allah, there is no good but Yours, there are no omens but Yours, and there is no god but You. ﴿

So, a Muslim must hold firmly to Allah, rely on Him, act according to the Shar`i principles,

and not be influenced by these things. They must not be given any importance, so they do not prevent one from obtaining one's needs. If these matters prevent one from his needs, it is considered an act of Shirk and has done as the people of the Pre-Islamic period. A Muslim must rely on Allah (Glorified and Exalted be He).

Reliance on Allah (Glorified and Exalted be He) involves two things:

First, relying on Allah (Exalted be He) and believing that nothing happens in this world but by His will.

Second, adopting Shar`i and permissible means in dealing with events. By doing this, s/he combines both belief in fate and adopting the means to reach an end.

A Muslim knows that illness occurs by the will of Allah but should deal with it according to the Shar`i principles and the permissible treatments as a person deals with thirst by drinking water, treats hunger by eating, treats fear with the means that bring about security, and fend off the danger of theft by locking doors, etc.

Likewise, he uses fire and clothes to feel warm while believing that everything is by the Will of Allah. The Messenger (peace be upon him) stated: ﴾ A strong believer is better and is more beloved to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, do not say if I had not done that, it would not have happened, but say, Allah ordained it and has done what He willed. Saying "if" opens the way for Satan. ﴿ **(Related by** Muslim **in the Sahih (Book of authentic Hadiths).**

A Muslim treats his patient and uses the means for treatment, but if the patient does not survive, he should say, "Indeed we belong to Allah, and indeed to Him we will return, Allah has decreed and what He wills, He does". He should not say, "If I had traveled to such and such country, such and such would have happened". Also, he should buy and sell

employing the means of success, but if he suffers loss, he should say: "Indeed we belong to Allah, and indeed to Him we will return, Allah has decreed and what He wills, He does". He should not say, "If I had sold this commodity in such and such place, such and such would have happened. The matter was fulfilled according to what Allah decreed and there should be no objection to Allah's decree; however, following the proper means is permissible. Observe and think, if you have suffered loss, you should say: "Allah has decreed and what He wills, He does". Do not use the word (if), for it opens the door for the temptations of Satan as the Prophet (peace be upon him) stated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

Fifth:

The obligatory application of the purified Sunnah and its status in Islam:

There is no doubt that the purified Sunnah is the second source of the principles of Islam and it comes next only to the Book of Allah according to the consensus of all scholars. It is indisputable binding proof regarding the entire Muslim community. Whoever denies or claims that it is permissible to ignore it and refer only to the Ayahs of the Qur'an as a source has committed manifest error, an act of disbelief. One has apostatized from Islam with such a statement, because it is a denial of Allah and His Prophet. In so doing, one denies what Allah and His Messenger have commanded and denies a great fundamental of the principles of Islam which Allah commanded to resort to, rely upon and follow; as well as it is a denial of the Ijma`.

Scholars hold consensus that the three agreed upon fundamentals sources are: The Book of

Allah, the Sunnah of the Messenger (peace be upon him), and the third is Ijma`.

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Scholars have differed regarding other sources such as Qiyas (analogical deduction), but the majority of scholars are of the opinion that it is a fourth fundamental provided it fulfills certain conditions.

As for the Sunnah, there is an agreement that it is a basic fundamental and the second source in Islam. It is obligatory on all Muslims to follow, rely on, and use as evidence if the Hadith is authentically reported from the Prophet (peace be upon him).

Numerous Ayahs confirm this meaning as well as many authentically reported Hadiths. All scholars confirmed this meaning and hold consensus that it is obligatory to follow the Sunnah and rebuke those who turn away from or act against the Sunnah. In early times of Islam a Muslim sect denied the Sunnah; they were the Kharijites. The Kharijites **considered many Companions as non-Muslims and claimed that they only depended on the Book of Allah because of their misgivings about the Companions. Similarly, the** Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) **claimed that there is no authentic proof except those reported by Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and other proofs are not authentic.**

Another group followed their view and is still frequently repeated from time to time. This last group is the Karmathians **who claim that they are the people of the Qur'an who only hold the Ayahs of the Qur'an as proofs and that the Sunnah is not authentic, because it is written long after the Prophet's death. They also claim that a person forgets and makes mistakes and books may contain errors along with other errors and false accusation they hold against the Sunnah. They claim that they are sensitively guard their religion and therefore, they only use the Ayahs of the Qur'an as proofs. They have departed from the right path, lied and committed manifest disbelief, because Allah (Glorified and Exalted be He) commanded the people to follow His Messenger (peace be upon him) and the instructions he came with. If the Prophet (peace be upon him) is not followed**

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or obeyed, there will be no value for these instructions. He commanded people to convey his Sunnah and in his Khutbah (sermon), he would command the people to convey his speech. This indicates that his Sunnah (peace be upon him) must be followed and obedience to him is obligatory on the entire Muslim community just as it is obligatory to obey Allah (Exalted be He). Those who reflect on the Qur'an, will find this clear. Allah (Exalted be He) states in His Glorious Book inSurah Al-`Imran:﴾ And fear the Fire, which is prepared for the disbelievers. ﴿﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴿**Here, He combines the obedience to the Prophet and His obedience and then links His mercy with obedience to Allah and His Messenger. He states inSurah Al-Nisa':**﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

So, He commands "to obey Allah and obey His Messenger" and repeats the verb "obey" when He mentions obedience to the Muslim rulers, if their commands do not go against the ordinances of Allah and His Messenger. He then draws attention to the main source in order to verify that abiding by these commands constitutes obedience to Allah and His Messenger. He states,﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿**He did not say "to the Muslim rulers among you". This shows that disputable matters should only be referred to Allah and His Messenger.**

Scholars hold that the meaning of "to Allah" is to the Book of Allah, and the meaning of "to the Messenger" is to the Messenger during his lifetime and to his Sunnah after his death. By this we know that his Sunnah is independent as it is one of the main principles of Islam. Allah (Glorified and Exalted be He) states:﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴿**Allah (Glorified be He) also says:**﴾ Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) ﴿**until Allah (Glorified be He) says:**

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﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿**He assigns success for those who follow the Prophet (peace be upon him). This shows that those people who deny his Sunnah and do not obey him are not of the successful; then He says,**﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e.`Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿**He made guidance in following him (peace be upon him). Allah (Glorified and Exalted be He) states in another Ayah inSurah Al-Nur:**﴾ Say: "Obey Allâh

and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿**Allahalso says in Surah Al-Nur:**﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴿**Allah (Glorified be He) also says inSurah Al-Nur:**﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿**Allah (Glorified and Exalted be He) also states inSurah Al `Imran:**﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿**There are numerous Ayahs in this regard.**

Thus, we know that those who oppose the Prophet's commands are in great danger of being afflicted with fitnah (trial), error, Shirk (associating others in worship with Allah), straying or painful punishment. Allah (Glorified and Exalted be He) states

inSurah Al-Hashr:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴿

These Ayahs and those similar indicate the obligation of following and obeying the Prophet (may Allah's Peace and Blessings be upon him) and that guidance, mercy, happiness and good end are the result of following and obeying him. Conversely, whoever denies the Sunnah denies the Qur'an. Whoever says that he follows the Book of Allah, not the Sunnah, he is a liar, mistaken and has disbelieved because the Qur'an declares clearly the obligation of following the Prophet (peace be upon him). Whoever does not follow him, does not act according to the Qur'an and denies it because the Book of Allah clearly commands to obey the Messenger (peace be upon him), follow him and warns against disobeying him. So, whoever claims that he believes only in the Qur'an without the Sunnah, he tells lies because the Sunnah is part of the Qur'an and obeying the Prophet (peace be upon him) is part of what has been mentioned in the Qur'an. So, it is not permissible to separate these two sources and one is not a follower of the Qur'an, if he does not follow the Sunnah and vice-versa. They are correlated; one cannot do without the other.

It is also authenticallyreported by Al-Bukhari and Muslim in the Two Sahihs (books of authentic Hadiths)from the Hadith of Abu Hurayrah **that the Prophet (peace be upon him) stated:**﴾ Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah, and whoever obeys the ruler I appoint obeys me, and whoever disobeys him disobeys me. ﴿

It is related inSahih Al-Bukhari **from** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ My entire Ummah will enter Paradise except who refuses, they said: O Messenger of Allah, who will refuse? He said, "Whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses" ﴿**These Hadiths are clear proofs that those**

who disobey the Messenger of Allah; subsequently, disobey Allah, and those who disobey Allah refuse to enter Paradise.

It is recorded inthe Sunan of Abu Dawud **and Sahih** Al-Hakim **with an authentic chain of transmissionfrom** Al-Miqdam Ibn Ma`di Karib Al-Kindi **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴾ Beware! I have been given the Qur'an and something like it. ﴿**The Book refers to the Qur'an "and the like of it" means the Sunnah; the second source of revelation.**﴾ Yet, the time is coming when a man reclining on his couch will say: The judge between us and you is the Book of Allah, what we find in it to be permissible is permissible, and what you find in it to be prohibited is prohibited. ﴿**According to another wording:**﴾ A time is about to come when a man reclining on his couch will speak of my Hadith in which I have commanded and forbidden saying: Here is the Book of Allah a judge between you and me; what you find therein we will follow. Verily, what the Messenger of Allah has forbidden is the same which Allah has forbidden. ﴿**The Hadith are numerous in this effect.**

It is obligatory on the entire community to glorify the Sunnah of the Messenger of Allah (peace be upon him), to know its status, accept and follow it as it is the source which explains the Book of Allah, indicates what is hidden therein, restricts the absolute matters and specifies general matters. Whoever reflects on the Book of Allah and the Sunnah of the Prophet knows that because Allah (Glorified and Exalted be He) states:﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿**So, the Prophet (peace be upon him) explained to the people what has been revealed to them; therefore, if his Sunnah is not considered and cannot be used in argument, how could he have explained to the people their Din and the Book of their Lord?! This is one of the manifest errors.**

It is thus known

that the Prophet (peace be upon him) explained the Book of Allah as Allah states:❨ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ❩**He explained the unknown meanings in the Book of Allah. Allah (He may be Glorified) states in Surah Al-Nahl. Thus, He (Glorified be He) explains that He sent down the Book on him to explain to people that about which they differed. If his Sunnah is not explained to the people and cannot be used as a proof, then this meaning will be futile. Allah (may He be Praised and Glorified) explains to the people that he (the Prophet) explains to the people what has been revealed to them and resolves their disputes. This indicates that following his Sunnah is obligatory and not exclusively to the people of his time and his Companions. Rather it was for them and those who will come thereafter until the Day of Recompense, because the Shari`ah he came with was applicable in his time and is effective now and till the Day of Recompense. He is the Messenger of Allah to all people. Allah (May He be Exalted) states:**❨ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the`Alamîn (mankind, jinn and all that exists). ❩**Allah (Glorified be He) also says:**❨ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ❩**Allah (Glorified and Exalted be He) also stated:**❨ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ❩

He is the Messenger of Allah to the entire world; Jinn and humans, Arabs and Non-Arabs, black and white, rich and poor, rulers and subjects until the Day of Recompense. There is no Prophet after him, because he is the seal of Prophets and Messengers (peace be upon him). Therefore, his Sunnah must explain the Book of Allah and refer to what is not understood therein. His Sunnah came with ordinances that were not mentioned in the Book of Allah such as

the details of the five Salah, Zakah, the details of the rulings of Zakah and the details of the rulings on Nursing. Only foster mothers and sisters are mentioned in the Book of Allah while the Sunnah came with the rest of those prohibited by suckling. The Messenger (peace be upon him) stated:❨ Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever prohibited due to blood relationships is also prohibited by milk relationships. ❩**The Sunnah came with independent rulings such as the prohibition of simultaneously marrying a woman and her paternal aunt, or a woman and her maternal aunt. It came with independent rulings that were not mentioned in the Book of Allah regarding many things. Al-Jinayat (Taxes and fines imposed by the sultan as a penalty), Diyyat (blood money), expenditures, rulings on Zakah, Hajj...etc.**

When some people in the learning session of `Imran ibn Husayn **(may Allah be pleased with him) said: Do not mention Hadith and speak to us about the Book of Allah,** `Imran **(may Allah be pleased with him) became angry and said: Without the Sunnah, we would not know that the number of Zhuhr (Noon) Prayer is four, `Asr (Afternoon) Prayer is four, Maghrib (Sunset) Prayer is three, `Isha' (Night) Prayer is four and Fajr (Dawn) is two Rak`ah (unit of Prayer)!**

The Sunnah explained the details of Salah and details of the rulings. The Companions (may Allah be pleased with them) used to refer to the Sunnah in arbitration and use it as a proof. When some Arabs apostatized, Abu Bakr **(may Allah be pleased with him) called the people to fight them.** `Umar **objected to this saying that the Prophet (peace be upon him) stated:**❨ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah. ❩ Abu Bakr **(may Allah be pleased with him) said: Is not Zakah one of the conditions of "La ilaha illa Allah (there is no deity but Allah)"? By Allah if they withhold a young she-goat or he said: strap they used to pay to the Messenger of Allah, I shall fight them for that. So,** `Umar **said: Then, I knew that Allah opened the heart of** Abu Bakr **to fight and I realized that this was the truth. Afterwards, Muslims and all Companions have agreed and their opinion became unanimous that fighting the apostate is by command from Allah and His Messenger.**

When a grandmother came to Abu Bakr **(may Allah be pleased with him) asking, he said: I have no knowledge about this matter either from the Book of Allah or the Sunnah of the Messenger of Allah (peace be upon him) but I shall ask the people. He asked the people and they decided that the Messenger of Allah (peace be upon him) apportioned for her one sixth of inheritance, if the mother was not alive.**

When `Uthman **(may Allah be pleased with him) was unsure about the ruling on `Iddah (woman's prescribed waiting period after divorce or widowhood) of those women whose husbands died, or whether they should remain in the homes of their husbands or move to their families;** Furay`ah Bint Malik, **the sister of** Abu Sa`id **said that the Messenger of Allah (peace be upon him) commanded her to spend `Iddah in her house; so** `Uthman have a judgment to this effect.

When Ibn `Abbas **heard some people denying his fatwa regarding Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) and protested against him by mentioning the view of** Abu Bakr and `Umar **(may Allah be pleased with them), who held the view of Ifrad Hajj (performing Hajj only), he said: It is about to rain down stones on you from the sky. I tell you that the Messenger of Allah (peace be upon him) said, and you say that** Abu Bakr and `Umar said?!

When Imam Ahmad ibn Hanbal **heard of a group of people did not follow the instructions of Hadiths and followed the opinion of** Sufyan Al-Thawry, **and questioned his knowledge, he said: I am amazed at a group of people who are sure of the authenticity of the Hadith reported from the Messenger of Allah and then follow the opinion of** Sufyan. **Allah (Exalted be He) states:** ﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿

When Abu Ayyub Al-Ansary **(may Allah be pleased with him) heard of a man calling to follow the Qur'an and abandon the Sunnah, he said: "Leave him for he is astray".**

The indicates that the pious predecessors knew this matter, because of the Kharijites **whose actions they denied ;**

although their belief is doubted because of what they thought about some of the Companions (may Allah be pleased with them).

As for those, who have come recently and deny the Sunnah, they are committing a reprehensible act, fallen into a great trial and a major sin, because they claim that the Sunnah cannot be used as a proof. They defame the Sunnah as well as its narrators and its narrations. Many people followed this path in Egypt **and other countries and call themselves Al-Qur'aniyyun (those who follow the instructions of the Qur'an). They are ignorant about the people of Hadith who took all precautions to safeguard the Sunnah which they first received from the Companions by memorizing and studying and then transmitted to the latter generations. In the second and the third century, scholars wrote books, especially, in the third century, in which they collected the Hadith and safeguarded them from any kind of distortion. So, it was transmitted from the memories of the well-versed memorizers to the authentic current books that contain no errors or mistakes. Later on, they verified narrators and identified the trustworthy, the weak narrators with poor memories, and could identify and classify those qualified to narrate and those who were not; who were trustworthy and who were not.**

They were careful about the mistakes which some people may have made and knew the liars and those who fabricated Hadith. They composed books about them and mentioned their names and were of great help to the Sunnah by the will of Allah. He established the proof with them, put an end to excuses, confusion was removed, and the aberrance of those who went astray was disclosed. The Sunnah remained - by the will of Allah - clear and clean with no doubt or anything that could contaminate it. The great scholars used to glorify the Sunnah and when they saw someone taking the Sunnah lightly or turning away from it, they would rebuke him and condemn his actions. Once, \`Abdullah ibn \`Umar **(may Allah be pleased with them) told the people about the Prophet's statement:** ﴾ Do not forbid the female Servants of Allah from (going into) the Masjids (mosques) of Allah ﴿ **Some of his children said: By Allah, we will prevent them - out of Ijtihad (juristic effort to infer expert legal rulings) and fear of women getting the matter so easy and not**

out of the intention to deny the Sunnah. Thereupon, \`Abdullah **approached him, admonished them severely and said: I say that the Messenger of Allah (peace be upon him) said, and you say that by Allah, we will prevent them?**

\`Abdullah ibn Mughaffal Al-Muzany **(may Allah be pleased with him) saw some of his relatives throwing pebbles, He said:** ﴾ The Messenger of Allah (peace be upon him) forbade flinging of pebbles and said, 'It neither hunts game nor defeats an enemy.' ﴿ **Then he saw him another time doing the same thing. He said: I say to you that the Messenger of Allah forbade this and then you repeat it? I shall never talk to you.**

The Companions (may Allah be pleased with him) also used to glorify the Sunnah and warn the people against going easy with the Sunnah, turning away from it, or denying any of the Hadiths by any opposing views or Ijtihad. Thus, the scholars of Sunnah followed this course.

Abu Hanifah **(may Allah be merciful with him) said in this context: When the Hadith comes from the Prophet (peace be upon him), it is the proper matter to follow and when it comes from the Companions, it is also the same. However, if it comes from the followers, they are men (who can verify Hadith) as we are.**

Imam Malik **(may Allah be pleased with him) said: No one of us but his views can be accepted or refuted except the sayings of the one who is buried in this grave (i.e. the Prophet, peace be upon him).**

He also said: Nothing will reform this community except what reformed the former generation which is, following the Qur'an and the Sunnah.

Imam Al-Shafi\` **(may Allah be merciful with him) said: When I narrate to you an authentic Hadith**

reported from the Prophet (peace be upon him) and then you see me going against it, let it be known that I have lost my mind. In another narration, he said: When the Hadith is authentically reported from the Prophet (peace be upon him) but my view is against that, do not accept my view.

Imam Ahmad **(may Allah be pleased with him) said: Do not follow me or** Imam Malik **or** Al-Shafi` **but take from the source from which we extracted (the Qur'an and the Sunnah).**

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The statements of the scholars in this regard are numerous, the matter is clear and scholars spoke much in this regard such as Abu Al-`Abbas Ibn Taymiyah, Ibn Al-Qayyim, Ibn Kathir **(may Allah be Merciful with them) and others. They explained that whoever denies the Sunnah has gone astray.**

Whoever honors the views of people and gives them priority over the Sunnah has gone astray and committed a manifest error. It is obligatory to verify the views of people according to the Book of Allah and the Sunnah of the Prophet (peace be upon him). Thus, what agrees with the Qur'an and the Sunnah, is to be accepted and what does not, will not be accepted. The general rule is Allah's saying:﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾**Allah (Glorified be He) also says:**﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾

Al-Hafizh Al-Suyuty **(may Allah be merciful with him) wrote a booklet titled:(Muftah Al-Jannah Fi Al-Ihtjaj Bi-Sunnah) where he mentioned at the beginning of the book that those who deny the Sunnah and claim that it cannot be used as a proof, will be considered disbelievers according to Ijma` and reported many views from the Predecessors in the same context.**

This is the status of Sunnah in Islam, which is considered the second fundamental source of Islam and an independent proof which must be taken and referred to when the Hadith is authentically reported from the Prophet (peace be upon him).

We ask Allah to grant us success, guidance, and safety against anything that might violate the Shari`ah; for He is the One capable of this. All Praise is due to Allah, the Lord of all the Worlds. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Questions and answers

Treatment of a person under magic power to hate, love, or act in a specific manner How could a believer escape this magic? What are the beneficial Adhkar and Du`a's in this regard?

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Q 1: What is the treatment of someone who is under magic of hatred, love, or Sihr (sorcery)? How can a Muslim escape this danger? Are there Du`a's (supplications) or Adhkar (invocations) from the Qur'an and Sunnah (whatever is reported from the Prophet) that can help in this regard?

A: There are different kinds of treatments:

First: If you know that a sorcerer puts some hair, for example, in a certain place, in a comb, etc. This specific hair or thing is to be removed, burnt, and ruined. Doing so will make Sihr ineffective and the sorcerer will not achieve his goal.

Second: To force the sorcerer, if they are known, to remove what they have done by telling them: either you remove it or you will be killed. This is because according to the proper opinion, sorcerers are to be killed without giving them a chance to avoid such punishment by asking them first to repent. This is the ruling that `Umar **(may Allah be pleased with him) applied on sorcerers. Moreover, it is reported that the Messenger of Allah (peace be upon him) said:**(Beheading by sword is the Had [ordained punishment] for sorcerers.)**Besides,** Hafsah **the mother of the believers (may Allah be pleased with her) killed a slave girl she had when she knew that such a bondmaid used to practice Sihr.**

Third: Recitation of the Qur'an for its great impact on removing Sihr. Thus, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and Sihr Ayahs (Qur'anic verses) in Surahs (Qur'anic verses) Al-A`raf, Yunus, Taha, Al-Kafirun, Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq [113] and Al-Nas [114]) are to be read for the person who is afflicted by Sihr or on a container of water. In addition, Du`a' (supplication) is to be made for the concerned person that Allah may grant them remedy and cure. It is worth mentioning that some special Du`a's are authentically narrated from the Prophet (peace be upon him) in this regard and accordingly greater concern has to be paid to them. Some examples for these Du`a's are:

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(O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.)**Another example is the Du`a' with which Jibril (Gabriel, peace be upon him) read over the Prophet (peace be upon him):**(In the name of Allah, I make Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you from every harmful thing and safeguard you from every evil that may afflict you and from the eye of a jealous one. Allah will cure you and I invoke the name of Allah for you.)**The foregoing Ruqyah along with the recitation of the Surah of**(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.)**and Al-Mu`awwidhatayn [Surah 113, 114] are to be read three times.**

Sihr may also be treated and removed, by the permission of Allah, by reciting the Ayahs and Du`a's mentioned above on some water and giving them to the person who suffers from Sihr to drink and make Ghusl (ritual bath) with the rest of the water. Such Ghusl may be done one time or more as the situation may require. This way of treatment is mentioned by many Muslim scholars such as Shaykh** `Abdul-Rahman ibn Hasan **(may Allah be merciful with him) who mentioned it in his book Fath Al-Majid Sharh Kitab Al-Tawhid chapter on Ma Ja'a Fi An-Nashrah.

Fourth: To grind seven green Sidr (lote-tree) leaves, put them in some water, and read the Ayahs and Du`a's mentioned above. Afterwards, the person who is afflicted by Sihr is to drink and make Ghusl by such water. This way of treatment is good and beneficial, by the permission of Allah (Glorified and Exalted be He) for whoever is prevented from having sexual intercourse with his wife.

Following are the Ayahs to be read on water and green Sidr leaves for those who are afflicted with Sihr or prevented from having sexual intercourse with their wives:

1- Surah Al-Fatihah (no: 1).

2- Ayat-ul-Kursyfrom Surah Al-Baqarah.Such Ayah reads:(Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth,

and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî] ﴾

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3- SomeAyahs from Surah Al-A`raf.They are Allah's saying:﴿ [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." ﴾﴿ Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest! ﴾﴿ And he drew out his hand, and behold! it was white (with radiance) for the beholders. ﴾﴿ The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; ﴾﴿ "He wants to get you out of your land, so what do you advise?" ﴾﴿ They said: "Put him and his brother off (for a time), and send callers to the cities to collect - ﴾﴿ "That they bring up to you all well-versed sorcerers." ﴾﴿ And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors." ﴾﴿ He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." ﴾﴿ They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" ﴾﴿ He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ﴾﴿ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴾﴿ Thus truth was confirmed, and all that they did was made of no effect. ﴾﴿ So they were defeated there and returned disgraced. ﴾﴿ And the sorcerers fell down prostrate. ﴾﴿ They said: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." ﴾

4- SomeAyahs from SurahYunus:﴿ And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴾﴿ And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" ﴾﴿ Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters). ﴾﴿ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ﴾

5- Some Ayahs fromSurahTaha:﴿ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴾﴿ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴾﴿ So Mûsâ (Moses) conceived fear in himself. ﴾﴿ We (Allâh) said: "Fear not! Surely, you will have the upper hand. ﴾﴿ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." ﴾

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6- Surah Al-Kafirun [no: 109].

7- Surah Al-Ikhlas [no: 112] and Al-Mu`awwidhatayn [no: 113, 114] (three times).

8- It is also good to read some Shar`y (Islamic legal) Du`a's such as: "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment." (three times). It is also recommended to read three times: "In the name of Allah, I make Ruqyah for you from every harmful thing and safeguard you from every evil that may afflict you and from the eye of a jealous one. Allah will cure you and I invoke the name of Allah for you."

As mentioned above, one of the ways of seeking recovery from Sihr is reading the foregoing Ayahs and Du`a's by some person over another who is afflicted by Sihr and then the former is to blow on the head and chest of the latter.

Ruling on burning sorcerers

Q 2: Is it permissible to burn a sorcerer?

A 2: It is impermissible to burn anyone, because the Prophet (peace be upon him) has prohibited this act saying, (None should punish by burning except Allah) **Yet, he should be killed with the sword.**

Is it permissible to wash a patient with the blood of a slaughtered animal?

Q 3: Is it permissible to wash a patient with the blood of a slaughtered animal?

A 3: It is impermissible, because blood is Najis (ritually impure). It is impermissible to use things that are Najis in treatment.

The ruling on seeking the help of sorcerers or soothsayers to kill or exorcise evil spirits

Q 4: Is it permissible for people who suffer from jinn possession to seek the help of soothsayers in order to

kill or exorcise the jinn possessing them?

A: It is not permissible for them to do so because sorcery and soothsaying can only be performed with the aid of devils whose help is attained when the performer attributes them as partners to Allah in worship. A soothsayer is known to have contact with the jinn who inform him of what is going on at certain places. For example, so-and-so died in Al-Sham (The Levant) and the **like matters.**

Devils pass information about future events to each other until it finally reaches the soothsayer. When he passes this information to an ignorant person, the latter comes to believe that the soothsayer or fortuneteller possesses knowledge of Ghayb (Unseen) where in fact the source of this information is Devil. A soothsayer may also seek the help of powerful devils to exorcise another devil possessing the person. This can only be done if the possessed person fulfills their desire that they be worshipped beside Allah or that the possessed person makes vows for their sake or slaughters animals for the sake of drawing near to them. Once their desire is fulfilled, the Shayatin start to threaten the possessing devil with death or imprisonment unless he surrenders to their commands. At that point, the possessing devil will have no choice but to obey his master devils and then leave.

It is not a valid excuse to seek the help of soothsayers on the basis that some people benefit from their help. Those who worship jinn seek to get benefit from them even though the jinn themselves may cause them greater harm by possessing them or robbing their property. Thus, it is not a valid excuse to join jinn in the worship of Allah on the pretext of seeking their benefit to cure the illnesses of humans. During the pre-Islamic era, people used to speak to the idols. The Shayatin would incarnate the idols and would speak with people whom they tempted into worshipping them beside Allah.

Is it permissible to offer Funeral Prayer or to make Du`a' for someone who died while believing in the lawfulness of slaughtering animals for jinn?

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Q 5: Is it permissible to offer Funeral Prayer or to make Du`a' for someone who died while believing in the lawfulness of slaughtering animals for jinn?

A: It is not permissible to offer Funeral Prayer over him or to wash his dead body or shroud him as he is not considered to be a Muslim anymore. It is also not permissible to bury him in the Muslim graveyard. The same goes for the one who invokes and makes vows for the sake of jinn or Awliya' (pious people) or the dead. We take refuge in Allah from this.

How was the Prophet (peace be upon him) bewitched?

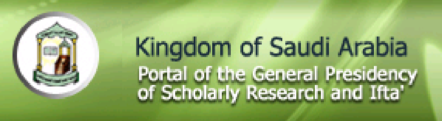
Q 6: How come that the Messenger of Allah (peace be upon him) was bewitched when Allah addresses him saying: ﴿ Allâh will protect you from mankind. ﴾ **How could he suffer the influence of magic at the time when he was responsible for conveying the Divine Revelation to the Muslims? Kindly explain the statement of the Mushriks (one who associates others with Allah in His Divinity or worship) in the Qur'an:** ﴿ You follow none but a bewitched man. ﴾ **Please, clarify and answer the misconceptions!**

A 6: According to an authentic Hadith, this incident of bewitching took place in Madinah. **When the Prophet (peace be upon him) started to receive Divine Revelation regularly, proofs of the truthfulness of his prophethood were established and Allah's victory was granted to him over the disbelievers who felt disgraced. At that time, a man from the** Jews **called** Labid Ibn Al-A`sam **bewitched him by sticking one of the Prophet's hairs to a comb. The Prophet (peace be upon him) started imagining that he had done a thing, which in fact he had not done. Despite being affected by magic, the Prophet (peace be upon him) was conscious of every single word he spoke to people. He would speak the words inspired to him by Allah (Exalted be He). However, the spell that was cast on him affected his intimate relation with his wives.** `Aishah **(may Allah be please with her) said:**﴿ Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done

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﴾It was only when Jibril (Gabriel) (peace be upon him) told him about what had happened to him that the Prophet (peace be upon him) sent someone to bring the spell out from a well belonging to one of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet). When he was rid of it, the spell was broken by Allah's grace. It was then that Allah (Exalted be He) revealed the two Surahs, which came to be known as Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). When the Prophet (peace be upon him) recited them, he was cured. Praising these two Surahs, the Prophet (peace be upon him) said:﴿ No one can use anything that is equal to these two Surahs in seeking refuge in Allah. ﴾The fact that the Prophet (peace be upon him) was bewitched did not affect his conveying of the Islamic Message nor were the people around him affected by that. Allah (Glorified and Exalted be He) protected him from failing to convey the Message of Islam to people.

Like all other prophets, Muhammad (peace be upon him) suffered several types of physical pain. For example, in the battle of Uhud, his face was wounded by the rings of his helmet that pierced his temples, his lower lip bled, and one of his teeth was broken. He also fell into a pit. The disbelievers also tightened a net around him in Makkah. He suffered pain like all the prophets who preceded him. Allah (Exalted be He) raised him to greater ranks and doubled his reward for his patient endurance of suffering and oppression at the hands of the disbelievers. Regarding the Ayah which reads: (Allâh will protect you from mankind...), it means that Allah (Exalted be He) will protect the Prophet (peace be upon him) from the disbelievers' conspiracy to kill him and from their attempt to prevent him from conveying the Message of Islam.



The meaning of the Ayah (Qur'anic verse) speaking about sorcerers

﴾ Their sorcery shall harm none except by Allah's leave.... ﴿

Q 7: We would like you to explain the Ayah mentioned above on sorcerers and their likes who strayed from the path of Allah and followed the path of Shayatin (devils) who teach them how to sow discord between a husband and a wife. How do you explain that their sorcery can bring harm to none unless Allah wills it. Can their sorcery affect disobedient Muslims? How can we protect ourselves from the evil and harm of sorcerers. Many sorcerers circulate

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among lay people their ability to cause harm to them.

A: Sorcerers employ the evil methods of their sorcery for the service of Shayatin who teach them how to use it. They, along with soothsayers, fortunetellers, diviners and other charlatans, learn methods of sorcery in order to gain money, captivate the minds of people and to be revered by them for their ability to predict things. Allah tests His servants with prosperity and adversity, good and evil so that the truthful ones are distinguished from the liars, pious people from the impious ones, those who worship Allah, seek to safeguard their Din (religion), fight Kufr (disbelief), hypocrisy, and superstitions from those who are short of achieving this. Allah rewards people by means of testing them with prosperity and adversity

so that true believers are distinguished from those who oppose Allah's Din and staunch defenders of truth from those who fail to achieve this because of their weakness and laziness. Islam obliges Muslims to protect themselves from the harm that sorcerers and their likes might cause. One of the preventive measures is to recite Ta`wwudhat (formulas of seeking refuge with Allah from evil), Adhkar (invocations and Remembrances said at certain times on a regular basis) and all other lawful methods of protection. The Prophet (peace be upon him) said: ﴾ "When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing will harm him until he leaves that place." ﴿ **Narrated by** Muslim **in his Sahih (authentic book of Hadith).**

The Prophet (peace be upon him) is reported to have said: ﴾ "He who recites three times in the evening: 'In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing,' nothing will harm him until the morning, and whoever says it three times in the morning, nothing will harm him until the evening". ﴿ **The Prophet (peace be upon him) is also reported to have said:** ﴾ Whoever

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recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) each time he goes to bed nothing will harm him until the morning of the next day. ﴿ This is part of Allah's Mercy upon His servants. The Prophet (peace be upon him) is also reported to have said: ﴾ Whoever recites Surah Al-Ikhlas [no. 112] which reads: ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ Al-Mu`awwidhatayn (Surahs Al-Falaq [no. 113] and Al-Nas [no. 114]) three times at bedtime nothing will harm him. ﴿ These three Surahs, each recited one time at bedtime and after the Five Obligatory Daily Prayers, provide protection from harm. It is an act of Sunnah to repeat each Surah three times following Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer when recitation of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]" has ended. This is considered a bounty from Allah to His servants in the sense that He guides them towards employing the methods that help prevent the harm and evil their enemies seek to inflict upon them.

Another means one should try to protect themselves from harm is to repeat the following Du`a' (supplication) regularly: "subhan Allah wa al-hamdu li-Allah wa la ilaha ill Allah wa Allah-u akbar" (Glory be to Allah, praise be to Allah, there is no god except Allah, Allah is Great). This formula of Du`a' is a means of bringing safety and averting harm. The Prophet (peace be upon him) said: ﴾ The dearest words to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), Wa la ilaha illa-Allah (There is no god but Allah), Allah Akbar (God is the Greatest). ﴿ Narrated by Muslim in his Sahih.

Regular recitation of the Noble Qur'an, reflecting on its meanings together with showing mindfulness to the commands of Allah (Glorified and Exalted be He) through obeying Him and abandoning His prohibitions also provide a means for protection from harm.

Another means of protection from harm is to repeat the Du`a': la ilaha illa Allah wahdahu la sharika lah lahu al-mulk wa lahu al-hamd wa huwa `ala kull shay'in qadir (there is no god but Allah, He alone without partner, His is the dominion and to Him belongs all praise and He has power over all things). It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾ "He who utters a hundred times in a day these words: 'There is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent,' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, a hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day until the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him". ﴿ (Agreed upon by Al-Bukhari and Muslim).

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All goodness lies in paying due concern to the Qur'an and Sunnah (whatever is reported from the Prophet) through actual practice of the teachings contained in them. A Muslim should pay heed to the commands and prohibitions that Allah has laid in the Noble Qur'an

as well as the teachings brought by the Prophet (peace be upon him). For example, in many Ayahs (Qur'anic verses) of the Qur'an, Allah commands His servants to achieve Taqwa (fearing Allah as He should be feared) which, involving all aspects of good, is considered the greatest piece of advice as stressed by Allah (Glorified and Exalted be He) and His Messenger (peace be upon him).

One aspect of achieving Taqwa is to give due concern to the Qur'an which no falsehood can approach from before nor from behind, a revelation from the All-Wise, the Praiseworthy. Addressing His servants, Allah (Glorified and Exalted be He) says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ Allah (Glorified and Exalted be He) also says﴾ Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand. ﴿﴾ "And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember. ﴿Allah then says:﴾ "And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴿

The first Ayah ends with﴾ so that you may understand. ﴿The next ends with﴾ that you may remember. ﴿The third ends with﴾ so that you may become Al-Muttaqûn (the pious). ﴿

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The wisdom behind this, as explained by some Mufassirs (exegetes of the Qur'an), is that if man understands the purpose for which he is created, comprehends and reflects on the commands addressed to him, he will be able to recognize what he should and should not do. When he attains the rank of Taqwa, he starts to perform the commands and avoid the prohibitions. In this way, he develops a kind of perfect reflection to whatever words he hears or reads before putting them into action.

Paying due concern to the Qur'an involves inviting others to learn it, defend it against the false attacks of the enemies and act upon the teachings contained in it. This is because holding fast to the Qur'an leads to salvation and deviating from its path leads to perdition . It is authentically reported in the Hadith narrated by `Abdullah ibn Awfa that the Prophet (peace be upon him) ordered people to hold fast to the Qur'an. When `Abdullah ibn Awfa was asked: "Did the Prophet (peace be upon him) bequest anything?" He said: "Yes. He requested holding fast to the Qur'an." The Messenger of Allah (peace be upon him) ordered people to hold fast to the Qur'an as it combines all aspects of good.

It is reported inthe Sahih (authentic book of Hadith) of Muslim on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) advised his Sahabah in the Farewell Hajj to hold fast to the Qur'an. He said:﴾ I am leaving you that which if you stick to you will not go astray: the Book of Allah; whoever adheres to it will be saved and whoever abandons it will be ruined. ﴿It is also reported inthe Sahih of Muslim on the authority of Zayd ibn Arqam (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ I am leaving among you two weighty things: one being the Book of Allah in which there is true guidance and light, so hold fast to the Book of Allah and adhere to it. ﴿

Thus, the Prophet (peace be upon him) encouraged his Sahabah to adhere to the Qur'an. The Prophet then added:﴾ and the members of my household. I remind you (of your duties) to the members of my household. I remind you (of your duties) to the members of my household. ﴿The Prophet (peace be upon him) advised people to stick to the book of Allah. Encouraging Muslims to hold fast to the Qur'an is akin to encouraging them to adhere to the Sunnah. This is because the Qur'an itself commands Muslims to adhere to the Sunnah. Both the Qur'an and the Sunnah are the two weighty and indispensable sources of Islam.

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Whoever holds fast to them will attain salvation and whoever deviates from them will be doomed. Denying any of these two sources constitutes Kufr (disbelief) in Allah. It will be lawful to shed the blood and seize the property of the one who denies one or both of them. It is narrated in another Hadith:﴾ I leave you that which if you stick to it, you will not go astray: the Book of Allah and my Sunnah. ﴿Narrated by Al-Hakim with a good Sanad (chain of narrators)

Dear fellow Muslims you should have understood by now that the command to adhere to the Qur'an also means adhering to the Sunnah. This is based on the Ayah (Qur'anic verse) which reads:﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴿In another place Allah (may He be Praised) says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿In yet another Ayah Allah says:﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. ﴿There are many other Ayahs in the Qur'an where Allah (may He be Praised) orders Muslims to obey Him and His Messenger. No source of knowledge is as beneficial as the knowledge derived from the Qur'an and Sunnah of the Prophet. True knowledge lies in quoting the words of Allah (may He be Praised), His Messenger (peace be upon him) and the Sahabah (may Allah be pleased with them).

The Sahabah are more knowledgeable about the Qur'an and Sunnah than any other person. Their opinions and deductions help seekers of knowledge and guide them to proper understanding of the words of Allah and His Messenger. A Muslim should also seek the help of the opinions of the righteous scholars who succeeded the Sahabah. He should also seek the help of righteous scholars of later generations and scholars of the Arabic language who help him understand the meanings of the Qur'an and Sunnah of the prophet (peace be upon him).

One who seeks knowledge should depend on the opinions of the Sahabah and later generations of scholars while attempting a study of the Qur'an and Sunnah of the prophet. In this regard, he has to resort to the books of Tafsir (exegesis of the Qur'an) and Hadith together with the books written by righteous scholars. In this way, he can comprehend the meanings of the Qur'an, act upon it, and teach it to others. Allah grants great reward for learning and teaching the Qur'an. The Prophet (peace be upon him) is reported to have said:

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﴾ The best among you (Muslims) are those who learn the Qur’an and teach it. ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ "If anyone seeks a path in pursuit of knowledge, Allah will make easy for him a path to Jannah (Paradise) ﴿

The messenger of Allah (peace be upon him) encouraged reciting the Qur'an and contemplating its meanings because of the great reward one can attain by doing this. The Prophet (peace be upon him) is reported to have said:﴾ "Whoever reads a letter from the Qur'an will receive a hasanah (good deed) for it (i.e. its recitation), and the hasanah is multiplied by ten". ﴿The prophet (peace be upon him) is also reported to have said:﴾ Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. ﴿Narrated by Muslim in his sahih.Friends of the Qur'an are those who practice its teachings. The Prophet (peace be upon him) is reported to have said in another Hadith:﴾ On the Day of Resurrection, the Qur'an and those who acted according to it will be brought with Surah al-Baqara and AI 'Imran preceding them as two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them. ﴿Narrated by Muslim in his Sahih.There are many Ayahs and Hadiths denoting the superiority of the Qur'an and Sunnah and the great reward promised to those who adhere to them.

We ask Allah with His Most Beautiful Names and Sublime Attributes to guide us and all Muslims to hold fast to and act upon the Qur'an and Sunnah of the Messenger (peace be upon him). Allah is Ever-Generous and Ever-Kind.

The ruling on consulting soothsayers and fortune-tellers

Q: Is it Islamically permissible to consult soothsayers, fortunetellers and charlatans?

A: It is not permissible to consult soothsayers, sorcerers, astrologers, diviners or any such people. It is also not permissible to seek treatment from them. This is based on the Prophet's command not to ask their help or to believe what they say, because they claim they have knowledge of the Ghayb (the Unseen). They also lie to people and cause them to stray from the true path of `Aqidah (creed).

It is authentically reported that the Messenger of Allah (peace be upon him) said: (He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.) **Narrated by** Muslim **in his Sahih (authentic book of Hadith). The Prophet (peace be upon him) is also reported to have said:** (If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).) **In another Hadith the Prophet (peace be upon him) is quoted to have said:** ("He is not of us: the one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him.")

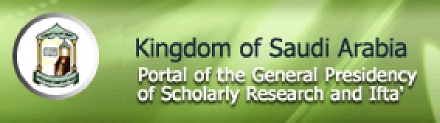
There are many Hadiths narrated to that effect. Allah (Exalted be He) has made it lawful to use Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for treating illnesses or to take medications permitted by Islam. May Allah grant us success!

Seeking treatment from sorcerers and soothsayers

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Q: What is the ruling on going to sorcerers and soothsayers to seek their treatment from illnesses?

A: It is not permissible to ask the opinion of soothsayers, sorcerers or charlatans for treatment of an illness. Not only should people be warned against this but they should also be prevented from visiting them. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.) **Narrated by** Muslim. **In another Hadith the Prophet (peace be upon him) is also reported to have said:** (If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).) (The Prophet (peace be upon him) was asked about fortunetellers, so he said, "Do not go to them.") **Soothsayers claim they have knowledge the Ghayb (the Unseen) through the help of Shayatin (devils). It is not permissible to ask the help of soothsayers or fortunetellers. The one who does this should be disciplined and reproached so that he may not do it again. Instead, he can go to righteous people who treat illnesses by means of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).**



Treating Sihr

Q: Sister H. S. H., Meknes, Morocco, sent a long letter which can be summarized as follows: How can we heal Sihr (sorcery) after it takes place?

A: Good and righteous people and doctors may treat Sihr after it takes place by means of lawful medications and Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). When the patient is a woman, she is treated but without Khulwah (being alone with a member of the opposite sex). May Allah grant us success!

A Mahsud can be treated by Ruqyah

Q: Two years ago my sister was afflicted with a disease that she continues to suffer until now. We think that she is most probably Mahsud (a person afflicted with the evil eye). Recently, I saw one of my relatives in a dream advising me to take my sister to be treated by a person in one quarter in our city whose name she mentioned. I saw this dream just before dawn time and this relative of mine told me that such a person has already treated similar cases with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). What should I do? May Allah reward you with the best!

A: It is permissible for a Mahsud to be treated by Ruqyah, which is made for them by a trustworthy man or woman who is known for their good experience in this regard. However, if a Ruqyah is done by a man for a woman; Khulwah (being alone with a member of the opposite sex) has to be avoided and a third person must be there.

On the other hand, in case the `A'in (one who casts an evil eye) is known; it is ordained that they are asked to wash their face and hands in a vessel then the Mahsud makes Ghusl with such water. This is because the Prophet (peace be upon him) said regarding the `A'in: (When you are asked to wash (your face and hands and then give such water to the person whom you envied to use as a cure), you have to do so.)

May Allah grant us success!

Permissibility of taking lawful medications

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Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, and Companions!

From `Abdul-`Aziz ibn `Abdullah ibn Baz to those who might receive it of our Muslim brothers, may Allah guide me and them to the path of the Mu'mins (believers) and protect us all from the delusive Fitnahs (trials) and temptations of Satan! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I dedicate this to you out of advice and reminder, according to Allah's saying,﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴾Allah (Exalted be He) also says,﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾The Prophet (peace be upon him) said,﴿ "Religion is based on giving advice." He repeated it three times. Upon this we said, "O, Messenger of Allah! For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders and the laypeople." ﴾

The impostors who claim to be knowledgeable of medicine and who treat people using Sihr (sorcery) or divining have recently spread in some countries. They deceive the ignorant naive people. So, I thought I should clarify the great danger they form against Islam and the Muslims out of giving advice to Allah's Servants, as it leads to getting attached to things other than Allah (Exalted be He) and opposing the orders of Allah and His Messenger (peace be upon him). Seeking Allah's help, I say that

it is permissible to seek treatment; a Muslim may go to an internist, a surgeon or a neurologist to have their disease diagnosed and treated

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with lawful, known medicines, as this is out of seeking the help of ordinary means, which does not contradict with Tawakkul (putting one's trust in Allah).

Allah (Glorified and Exalted be He) created diseases and their treatments, which some people know and others do not. However, He (Glorified and Exalted be He) has not made the cure of the people in anything that He has forbidden for them. Thus, it is impermissible for a patient to go to soothsayers and such people who claim to know Ghayb (the Unseen) to have their disease diagnosed. It is also impermissible to believe them in what they say, as they speak of Ghayb without knowledge, or they might summon the Jinn (creatures created from fire) to seek their help. They are Kafirs (disbelievers) and misled people, as they claim to know the Ghayb.

It isrelated by Muslim in his Sahih (authentic) Book of Hadiththat the Prophet (peace be upon him) said,﴿ If a person visits a diviner and asks them about anything, their Salah (Prayer) extending to forty nights will not be accepted. ﴾

It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ If anyone resorts to a diviner and believes in what they say, they have disbelieved in what was revealed to Muhammad ﴾ (peace be upon him).Related by Abu Dawud and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and ranked as Sahih by Al-Hakim who narrated it with the following wording,﴿ If anyone resorts to a diviner or a soothsayer and believes in what they say, they have disbelieved in what was revealed to Muhammad (peace be upon him) ﴾.

It is also reported from `Imran ibn Husayn (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,﴿ The one who sees omens or has omens seen for them; predicts or has the future predicted for them; performs Sihr or has Sihr performed for them, he is not among us (Muslims). Whoever goes to a soothsayer and believes what they say, has disbelieved in what has been revealed to Muhammad (peace be upon him) ﴾.Related by Al-Bazzar with a good Isnad (chain of narration).

Those Prophetic Hadiths indicate the prohibition of going to soothsayers and believing them, and warn us against doing this.

The rulers, those responsible for Hisbah (regulation of economic, commercial, and public matters) and other influential people

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should declare going to diviners and soothsayers as Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), prevent it in the markets, denounce it and denounce those who go to them. Do not be deceived by the truth of their words sometimes or by the great number of the so-called knowledgeable people who frequent them; they are in fact ignorant people. The Messenger of Allah

(peace be upon him) warned us against going to them, asking them and believing them, as this is a great Munkar that entails grave danger and leads to bad consequences; and because they are also liars.

Those Hadiths also indicate the Kufr (disbelief) of soothsayers and sorcerers; they claim knowledge of the Ghayb, which is considered Kufr, and they only reach their aim through seeking the help of Jinn and worshipping them instead of Allah, which is considered Kufr and Shirk (associating others with Allah in His Divinity or worship). A person who believes them in their claims is like them. Anyone who believes in this is disowned by the Messenger of Allah (peace be upon him). It is impermissible for a Muslim to submit to their claimed treatments, such as murmuring vague words, writing talismans or scattered letters, pouring lead and such superstitions. This is a form of soothsaying and deceiving people. A person who accepts this is considered a partner to them in their Kufr and falsehood.

It is also impermissible for a Muslim to go to a soothsayer to ask them about the name of a future spouse or the future state of love or enmity between a married couple and their families. This is Ghayb only known to Allah (Glorified and Exalted be He).

Sihr is considered a prohibited action that leads to Kufr, according to the saying of Allah (Glorified and Exalted be He) about the two angels inSurah Al-Baqarah:﴿ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. ﴾

May Allah keep us safe from the evil of sorcerers, soothsayers, and other impostors! May Allah protect the Muslims from their evil, guide all the Muslims to be aware of them and carry out Allah's orders about them, so that the people are relieved from their evil and malicious deeds. He is the Most Generous One.

Allah (Glorified and Exalted be He) prescribed for the people what they might use to avoid the evil of Sihr before its occurrence and treat it after its occurrence, out of His Mercy, Bounty and Grace upon them.

Below are the lawful means that help one avoid the dangers of Sihr before its occurrence, and the things used to treat it after occurrence:

First, the things that are done to avoid the danger of Sihr before its occurrence, the most important of which is seeking refuge through the Shar`y (Islamically lawful) invocations and reported supplications for refuge and protection, including reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each obligatory Salah, after saying the prescribed Dhikr (Remembrance of Allah) and before sleeping. Ayat-ul-Kursy is the greatest Ayah in the Qur'an, in which Allah (Glorified and Exalted be He) says,﴿ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî] ﴾

This also includes reciting﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾,﴿ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴾and﴿ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴾after each obligatory Salah and three times every day after the Fajr (Dawn) Prayer and after the Maghrib (Sunset) Prayer.

This also includes reciting the two Ayahs at the end ofSurah Al-Baqarahat the beginning of the night, in which Allah (Exalted be He) says,﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." ﴾﴿ Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." ﴾

It is authentically reported from the Messenger of Allah (peace be upon him) that he said,﴿ If anyone recites Ayat-ul-Kursy in one night, Allah will assign an angel to protect them and Satan will not approach them until the next morning. ﴾It is also authentically reported from him (peace be upon him) that he said,﴿ If somebody recites the last two Ayahs of Surah Al-Baqarah at night, that will be sufficient for them. ﴾This means that they will protect them from every harm. And Allah knows best.

This also includes Ta`awwudh (seeking refuge) with Allah's Perfect Words from the evil of what He has created during the night and day, and when landing at a place, whether in the desert, in the air or at the sea, according to the saying of the Prophet (peace be upon him),﴿ When anyone lands at a place and then says,

"I seek refuge in the Allah's Perfect Words from the evil of what He has created," nothing will harm them until they depart from that place. ﴾

This also includes saying three times in the morning and the evening,❪ In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower. ❫The Messenger of Allah (peace be upon him) was authentically reported to have urged this, as it secures against every harm.

Those Adhkar and supplications for refuge and protection are among the most important means to avoid the harm of Sihr and other evils, for those who keep them sincerely while trusting Allah and depending on Him.

They are also one of the most important weapons to treat the effect of Sihr after its occurrence, in addition to beseeching Allah and asking Him to remove harm. It is authentically reported from the Prophet (peace be upon him) that he used to treat the Sahabah (Companions) from diseases, whether Sihr or others, and perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to them saying,❪ O Lord of the people! Remove the difficulty and bring about healing, as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment. ❫There was also the Ruqyah performed by Jibril to the Prophet (peace be upon him) in which he said,❪ In the name of Allah, I exorcise you from everything, and safeguard you from every evil that may harm you, and from the eye of a jealous one. May Allah cure you; and I invoke Allah's Name for you. ❫This should be repeated three times.

There is also an effective treatment for Sihr after its occurrence, if a man is afflicted with temporary impotence. He should crush seven leaves of the green lote tree, put them in a container, pour water over them enough to perform Ghusl (ritual bath), and then recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255),❪ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ❫,❪ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ❫,❪ Say: "I seek refuge with (Allâh) the Lord of mankind, ❫and the Ayahs of Sihr mentioned inSurah Al-A`raf,starting from Allah's saying,❪ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," ❫

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until His saying,❪ "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." ❫in addition to the Ayahs inSurah Yunus,starting from Allah's saying,❪ And Fir`aun (Pharaoh) said: "Bring me every well-versed sorcerer." ❫until His saying,❪ however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ❫in addition to the Ayahs inSurah Taha,starting from Allah's saying,❪ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ❫until His saying,❪ and the magician will never be successful, to whatever amount (of skill) he may attain. ❫

After reciting the Ayahs mentioned above on water, he should drink some of it and perform Ghusl with the rest, so that the disease is cured in sha'a-Allah (if Allah wills). There is no harm in using it more than once when necessary until the disease is completely cured. It also cures the knots tied by sorcerers or other evil witchcraft.

However, it is impermissible to seek treatment from sorcerers who seek to get closer to the Jinn by sacrificing animals or any other means, as these are Satanic deeds; they are even means leading to major Shirk. It is also impermissible to seek treatment by asking soothsayers, fortunetellers and charlatans, as they are unbelievers and liars who claim the knowledge of Ghayb to deceive people. The Messenger of Allah (peace be upon him) warned us against going to them, asking them or believing them as previously mentioned.

May Allah (Glorified and Exalted be He) grant the Muslims safety from every harm, protect their religion, grant them good comprehension of it, and save them from all that contradicts Shari`ah (Islamic law). May Allah's peace and blessings be upon His Slave and Messenger Muhammad, his family, Companions and their followers in righteousness!

Demonstrations during Hajj in Makkah Al-Mukarramah

on the pretext of distancing one's self from the Mushrikeen is baseless Bid`ah

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Praise be to Allah. May peace and blessings be upon the Messenger of Allah Muhammad ibn Abdullah, his Companions, and those who follow his guidance!

It is incumbent upon the believing servants to distance themselves from Mushrikeen (persons who associate others with Allah in His Divinity or worship) at all times. Concerning this issue, Allah (Exalted be He) has revealed the following Ayah,﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾

At the end of the life of the Prophet (peace be upon him), Allah (Exalted be He) also revealed the following Ayah,﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty. ﴾(Surah Al-Tawbah, 9:1)

It is authentically reported that Allah's Messenger (peace be upon him)﴿ appointed Al-Siddiq (may Allah be pleased with him) in 9 A.H. to lead the pilgrims to instruct them in the rituals of Hajj and announce disavowal from the Mushrikeen. He dispatched `Aly to Abu Bakr so that he may proclaim the Qur'anic verses to the pilgrims in the season of Hajj. Thus, Al-Siddiq (may Allah be pleased with him) sent some to announce with `Aly (may Allah be pleased with him) the following: Only the believing person will enter Jannah (paradise), no pagan is allowed to perform Hajj after this year, no naked person is allowed to perform the Tawaf around the Ka`bah, and a four-month respite is given to those idolaters who had not signed a treaty with the Prophet (peace be upon him) to travel freely. As regards those idolaters who had a special treaty with the Prophet (peace be upon him) and had kept it faithfully, the treaty was to be held as valid until its appointed term. ﴾Allah (Glorified and Exalted be He) says,﴿ So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land ﴾

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After this term, the Prophet (peace be upon him) ordered to fight against the polytheists if they do not convert to Islam. Allah (Exalted be He) says inSurah Al-Tawbah,﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed ﴾i.e. according to the preponderant view, the months stated in this Ayah are the four months' respite given by the Prophet (peace be upon him) to the Mushrikeen.﴿ then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴾

This is the lawful disavowal of the Mushrikeen as explained by the hadith of the Prophet (peace be upon him) and the scholars of Tafsir (exegesis of the meanings of the Qur'an) when tackling the first Ayah in Surah Al-Tawbah.

With regard to staging demonstrations during the season of Hajj in Makkah Al-Mukarramah or other place to proclaim distancing one's self from the Mushrikeen, this is a baseless Bid`ah (innovation in religion). This act results in great evil and serious ruin. The person who does this has to abandon it. May Allah grant it success! The government must prevent people from doing this act due to its evil consequences on the pilgrims and others. Allah (may He be Praised) says,﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you ﴾Neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did this. Had it been good, they would have done it before us. Allah (Glorified be He) says,﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾Allah (Glorified and Exalted be He) also says:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾

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The Messenger of Allah (peace be upon him) said,﴿ Whoever does an act for which there is no sanction from our behalf, it is to be rejected. ﴾(Agreed upon by Imams Al-Bukhari and Muslim)It is authentically reported on the authority of Jabir (may Allah be pleased with him) that he (peace be upon him) used to say in the Friday Khutbah (sermon):﴿ The best of speech is the Book of Allah, and the best of the guidance is the guidance given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance. ﴾(Related by Muslim in his Sahih)He (peace be upon him) also said,﴿ If a person innovates things in our affairs for which there is no valid (reason), these are to be rejected. ﴾(Related by Muslim) The Prophet (peace be upon him) also said during the Farewell Hajj,﴿ Learn your (hajj) rituals from me. ﴾The Prophet (peace be upon him) did not stage demonstrations during the Farewell Hajj, nor did his Sahabah (may Allah be pleased with them) after his death. Therefore, doing this act during Hajj is a Bida`h against which the Prophet (peace be upon him) warned. After Surah Al-Tawbah was revealed, the Prophet (peace be upon him) dispatched announcers in the ninth year after Hajrah to proclaim that no one but the believing person will enter Jannah, no pagan is allowed to perform Hajj after this year; i.e. 9

AH, no naked person is allowed to perform the Tawaf around the Ka`bah, and whoever has a covenant with Allah's Messenger, then it shall be valid for four months except for these covenants whose terms exceed this period. These are valid until the time of its expiration. During the Farewell Hajj, the Prophet (peace be upon him) did not make these announcements again because its goal was achieved in the ninth year.

All goodness and happiness here and in the Hereafter lie in following in the footsteps of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). Indeed, they are the saved and victorious group. Allah (Glorified and Exalted be He) says,❨ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ❩

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May Allah guide us and all Muslims to useful knowledge and good deeds, grant us the ability to understand and follow the path of the master of the messengers, his Sahabah, and their followers in righteousness! May Allah protect us and all Muslims from the delusive trials, the insinuations of Satan, and from committing Bida`h! He is the One Who is capable to do so. May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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Al-Islah Magazine interview with His Eminence Shaykh `Abdul-`Aziz Ibn Baz

The only way out for the Muslim Ummah from the attacks launched by their enemies

Q 1: Undoubtedly, Your Eminence knows that the Ummah (nation based on one creed) is exposed to ferocious attacks everywhere, what is the way out? May Allah reward you the best!

A: In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah Alone. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, Companions and those who followed his guidance.

Undoubtedly, the Ummah is tried by its enemies. Allah (Glorified and Exalted be He) says: ﴿ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴾ **The Ummah is put under trial by facing its enemies, so it should experience patience. Allah (Glorified and Exalted be He) says:** ﴿ You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts). ﴾ **Allah (Glorified be He) also says:** ﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾

The Islamic Ummah should exercise patience, seek reward only from Allah, adhere to the Din (religion) of Islam, give no heed to the claims of its enemies and abide by the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him),

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through utterances, deeds and beliefs. It should seek the Judgment of Allah with regard to His Servants. This is obligatory upon all the Islamic counties, governments and peoples. As long as the Ummah is adherent to the Din of Allah in utterance, deeds and beliefs, it will not be affected by the plots of its enemies. Allah (Exalted be He) says: ﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾ **He (Glorified and Exalted be He) says:** ﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾ ﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾

The believers are those who adhere to the Command of Allah, forsake the Prohibitions of Allah, observe the Limits of Allah and seek Allah's Shar` (Law) in settling disputes. Those are the true Muslims who are the allies of Allah. Allah (Glorified and Exalted be He) says: ﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾ **When Muslims adhere strictly to the Din of Allah, carry out its obligations, forsake its prohibitions and resort to**

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the judgments of the Shari`ah (Islamic law), Allah (Glorified be He) supports them, grants them victory over their enemies and ordains for them success, happiness and security in this world and in the Hereafter. Allah (Glorified and Exalted be He) says: ﴿ It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. ﴾

When generally mentioned, Iman (Faith/belief) includes carrying out all the Commands of Allah and His Messengers and avoiding all the Prohibitions of Allah and His Messenger. The above-mentioned Ayah (Qur'anic verse) means that they remained straight on Tawhid (belief in the Oneness of Allah/ monotheism), carried out the Right of Allah and kept away from the Prohibitions of Allah, so they got security and guidance in this world and in the Hereafter and their enemies would not harm them if they abided by Al-Haqq (the Truth). However, if they

committed some of what Allah prohibited or overlooked some of the Obligations of Allah, they would be tried and stricken with what they hate. When the archers left their positions on the mountains on the day of Uhud and disobeyed the orders of the Prophet (peace be upon him), the Muslims incurred great loss and defeat and many of them were killed and wounded, due to their disobedience. Allah (Glorified and Exalted be He) says:﴾ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. ﴿**The meaning is that they disobeyed the Prophet's orders, so the enemy was given power over them. Allah (Exalted be He) says:**﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." ﴿

The meaning is that it is an obligation upon the believers - governments and peoples - to adhere to the Din of Allah, stick to the Shar` of Allah, observe His Limits with regard to utterances, deeds and

beliefs, and practice Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake), and love and hate in this regard.

This is the way for victory and happiness; if Muslims remain adherent to this, their enemy will not harm them. Allah (Glorified be He) says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿**It is only when Muslims neglect and fail to carry out the obligation that they become subject to attack. When they fall short to carry out the Orders of Allah, neglect the obligatory preparations which Allah commanded in His Saying,**﴾ And make ready against them all you can of power ﴿**or neglect taking precautions as Allah commanded in His Saying,**﴾ O you who believe! Take your precautions ﴿**when Muslims neglect any of the Obligations of Allah or commit any of the Prohibitions of Allah, they will fall prey to their enemies.**

We ask Allah to guide all Muslims - governments and people - to what pleases Him, to fix their hearts and deeds and to enable them to seek the Judgment of Allah and stay adherent to it.

Duty of Muslim Du`ah in face of accusing them of extremism,

terrorism and fundamentalism by the International Media

Q 2: It has become common in international media to accuse the Du`ah (callers to Islam) of extremism and fundamentalism. What is the opinion of Your Eminence toward this?

A: This should not deter the Du`ah from saying Al-Haqq (the Truth). Undoubtedly, some Du`ah are lacking in knowledge or

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the appropriate way of delivering speech. Everyone is responsible for his own sins, if he neglects or exceeds in something, he should be set right and taught how to command, how to forbid and how to call to Allah (Glorified and Exalted be He), so that it may not prevent Du`ah from carrying out their work or hinder the Da`wah (calling to Islam).

The Du`ah should have knowledge and insight. Allah (Glorified be He) says: ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿ **This means that he should have knowledge and comprehension of the Book of Allah and the Sunnah (whatever is reported from the Prophet) in order to be able to instruct and preach out of knowledge, besides taking care of the appropriate style and avoiding harshness. Allah (Glorified and Exalted be He) says:** ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified be He) also says:** ﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿

If the Du`ah adhere to the truth, they should give no heed to the useless speech made against their honor or to prevent their work. They should fear Allah and observe His Limits so as not to be an obstacle in the way of Da`wah or cause others to hinder the Da`wah due to their own errors. They should adopt the Shar`y (Islamically lawful) way of Da`wah through wisdom, good speech, gracious style without attacking others. They should deny Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). They should not look at or criticize people by name. In such cases the Messenger (peace be upon him) used to say, "What is the matter with some people who say such and such...?"

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The Du`ah should take care to point out Al-Haqq and call to it; show the Munkar and warn against it, and avoid criticizing people or leaders by their names. Their aim is to deny Munkar and call for Ma`ruf.

Ruling on buying, selling, or promoting the printed materials that mock Islam,

speak ill of Du`ah and spread corruption

Q 3: Many newspapers and magazines mock Islam, cast aspersions upon the Du`ah (caller to Islam), applaud the Kafirs (disbelievers/non-Muslims), evil-doers and artists and publish photos of immodest women. What is the ruling on buying, selling or promoting such prints?

A: The newspapers that publish pornographic photos, slander the Du`ah, discourage Da`wah (calling to Islam), release atheistic articles and the like should be boycotted. The state, if Islamic, should prevent releasing them, for they pose risks to the society and Muslims. Muslims should not buy or propagate such material. They should urge others to stay away from them and should not own or buy them. The officials who could ban them should do this or direct them to goodness in order to quit evil and remain adherent to all good.

Advising those preoccupied by seeking knowledge away from Da`wah and teaching people

Q 4: Some students do not care about Da`wah (calling to Islam), enjoining the good and forbidding the evil, and teaching people on the pretext of being busy with learning. What is your advice for those persons?

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A: It is incumbent upon those endowed with knowledge to call to Allah (Exalted be He) according to their capacity. Thus, it is obligatory for any one who has knowledge and deep insight through the book and Sunnah to inform about Islam according to one's knowledge. They should beware of calling to Allah (Exalted be He) without sure knowledge. He (Exalted be He) says, ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾

Ascribing false statements to Allah (Exalted be He) is a major sin. Allah (may He be Praised) says, ﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴾**Allah (Exalted be He) says that ascribing false statements to Him is one of the Satanic matters. Allah (Exalted be He) says,** ﴿ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴾﴿ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴾

It is obligatory upon any one who has knowledge and deep insight to invite to Allah (Exalted be He) in the manner prescribed by Him in His saying, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**Thus, wisdom refers to knowing what Allah (Glorified and Exalted be He) prescribed and what His Messenger (peace be upon him) said and performing this properly. Fair preaching means that the caller should encourage people to Jannah (paradise), reward, happiness, and a good outcome. He should also admonish the sinners who abandon or neglect the obligations or do forbidden things that incur Allah's wrath and torment. Allah (may He be Praised) says,** ﴿ and argue with them in a way that is better. ﴾**i.e. to use a way that is better to display the truth and remove misconception. Allah (Exalted be He) says,** ﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾

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This refers to the importance of using the fair and kind way with people, even if they are the People of the Book (the Jews and Christians). Urging in a kind way leads people to accept and act according to the truth. Yet, violence and force lead persons to shun and reject the truth. That is why Allah (Exalted be He) praises His Prophet Muhammad (peace be upon him) because of his gentleness in calling to Him. He (may He be Praised) says, ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾

Thus, it is obligatory upon callers to Allah (Exalted be He) to adhere to the approach shown and ordered by Allah (Exalted be He) and beware of any thing that opposes it. The aim is to display truth and invite people patiently to it. They should seek appropriate words, call with knowledge, and urge in a way that is better. No violence, force, or defamation may be used. What one should do is to display and call to the truth providing its evidence, highlighting evil, and warning against it hoping for the reward of Allah (Exalted be He) and happiness, not out of showing-off or hypocrisy. Rather, one should do so for Allah's sake and the Hereafter.

Ruling on mutual cooperation and support in Da`wah

Q 5: What is the ruling on cooperation, support, and helping one another in Da`wah (calling to Islam) bearing in mind that some say that doing so is a Bid`ah (innovation in religion)?

A: Cooperating in Da`wah is desirable though making Da`wah individually is good as well. Allah (Exalted be He) says: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **Moreover, the Prophet (peace be upon him) said:** ﴾ Whoever fulfills the needs of their brother (or sister), Allah will fulfill their needs. ﴿ **Besides, Allah (Glorified be He) says:** ﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

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However, if a group of people travel to perform Da`wah, they have to cooperate in righteousness and piety wherever they are. Doing so is one of the best deeds.

The Prophet (peace be upon him) sent seventy (Qur'an) reciters to some tribes to perform Da`wah and teach people. He (peace be upon him) also used to send Du`ahs (callers to Islam) as individuals or in groups to different tribes to teach them their Din (religion). The Prophet (peace be upon him) sent Mus`ab ibn `Umayr **(may Allah be pleased with him) to** Madinah **before Hijrah (Prophet's migration to Madinah) to teach whomever embraced Islam amongst the** Ansar (Helpers, inhabitants of Madinah who supported the Prophet) **the rulings of their Din.**

It is thus very good that two, three, or more people cooperate and encourage each other to perform Da`wah and guide people. They may also remind each other of the deeds that they have to perform and the rulings that they have to abide by. On the other hand, such Du`ah have to follow the truth and know its proofs, beware of ways that take people away from the truth, and find out beneficial means that clarify the truth, arouse interest in following it, and warn against falsehood. Cooperation with such characteristics is desirable so long as the conditions of sincerity, knowledge, and insight are met.

Do the sects that we are commanded to abandon in the Hadith of Hudhayfah (may Allah be pleased with him) refer to the contemporary Islamic groups?

Q 6: Some people say that the groups that the Hadith of Hudhayfah commands to abandon are the Islamic groups such as the Salafis, the Ikhwan (Muslim Brotherhood), and the Tablighis. What is your opinion on such a saying?

A: ❨ When Hudhayfah asked, 'O Messenger of Allah, we were in a state of

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Jahiliyyah (pre-Islamic time of ignorance) and evil, then Allah brought us this good. Will there be any evil after this good?', the Prophet (peace be upon him) said, 'Yes.' Hudhayfah said, 'Will there be any good after that evil?' The Prophet (peace be upon him) said, 'Yes, but it would be tainted with dakhan 'i.e. a little evil'.' I (Hudhayfah) asked, 'What will its dakhan be? He (peace be upon him) said, 'There will be some people who will guide (people) according to something other than my guidance and will lead them according to something other than my Sunnah (whatever is reported from the Prophet). You will see their actions and disapprove of them.' Hudhayfah said, 'Will there be any evil after that good?' He (peace be upon him) said, 'Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).' Hudhayfah said, 'O Messenger of Allah, describe those people to us.' He (peace be upon him) said, 'They will be from among us and speak our language (i.e. from among the Arabs).” Hudhayfah asked, 'What do you command us to do at that point?' He (peace be upon him) said, 'Adhere to the Jama`ah (group) of the Muslims and their leader.' Hudhayfah asked, 'What if there is no Jama`ah and no leader?' He (peace be upon him) said, 'Keep away from all those different sects, even if you have to bite (i.e. eat) the root of a tree, until you die while you are still in that state.' ❩(Related by Al-Bukhari and Muslim).

This important Hadith explains to us that it is Wajib (obligatory) on Muslims to adhere to the Jama`ah of Muslims and to cooperate with them wherever they may be, whether it is a Jama`ah that is found in the Arabian Peninsula, or Egypt, or Levant (the region covering Syria, Lebanon, Jordan, and Palestine), or Iraq, or America, or Europe, or in any other place.

When a Muslim person finds a group that is calling people to the truth, they should help them and be one of them, they should aid and encourage them to remain steadfast in adhering to the truth. If they cannot find a Jama`ah at all, then they should adhere to the truth and such a person will be the Jama`ah even if s/he is only one, as Ibn Mas`ud (may Allah be pleased with him) said to `Amr ibn Maymun: "The Jama`ah is that which is in accordance with the truth, even if you are on your own."

Muslims have thus to seek the truth. If they find an Islamic center which promotes the truth, or a group in any place which promotes the truth i.e. calls people to the Qur'an,

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Sunnah, and sound belief in Europe, Africa, or any other place, they should join them and seek the truth patiently and be with the people of truth.

This is what is Wajib upon Muslims. But if they cannot find anyone who calls people to the truth, whether a state or a group, then they must adhere to the truth on their own and be steadfast in doing so. In that case, they will be the Jama`ah, as Ibn Mas`ud (may Allah be pleased with him) said to `Amr ibn Maymun.

In these times - praise be to Allah Alone - there are many groups that call people to the truth, as in the Arabian Peninsula: (the Saudi government), Yemen, the Gulf, Egypt, Levant, as well as Africa, Europe, America, and India and Pakistan along with other places all over the world. There are many groups, Islamic centers, and Islamic societies that call people to the truth, proclaim the message, and warn against that which opposes it.

So whoever seeks the truth amongst Muslims in any part of the world has to look for these groups and when they find a group, a center, or a society that calls people to the Qur'an and Sunnah, they are to follow it and adhere to it.

Examples of such societies are Ansar al-Sunnah in Egypt and Sudan, Jam'iyyat Ahl-ul-Hadith in Pakistan and India along with other groups or associations that call to the Qur'an and Sunnah and devote their worship sincerely to Allah Alone without calling upon anyone else whether the occupants of graves or others.

Is it false to claim that that the Islamic groups are amongst the misguided sects that the Prophet commanded us to shun?

Q 7: O honorable Shaykh, what do you think of those who say that these Islamic groups are among the groups which call people to Hell, and which the Prophet (peace be upon him) commanded us to keep away from? Is this correct or not?

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A: Whoever calls people to the Qur'an and Sunnah does not belong to the misguided groups. Rather, such people belong to the saved group which is mentioned in the Hadith of the Prophet (peace be upon him):(The Jews split into seventy-one groups and the Christians split into seventy-two groups. My Ummah (nation) will split into seventy-three groups, all of which will be in the Fire except for one. He (peace be upon him) was asked, 'Who are they, O Messenger of Allah?' He (peace be upon him) said, 'Those who follow the path which I and my Sahabah (companions) are on today.')**According to one report: "They are the Jama`ah (mainstream Muslims)."**

The saved group is thus the group which adheres steadfastly to the way of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them all) i.e. believes in Tawhid (belief in the Oneness of Allah), worships Allah Alone, obeys His commands, avoids His prohibitions, adheres steadfastly to that in word, deed, and belief. These are the people of truth, the ones who call to right guidance, even though they may be scattered throughout the world, with some in the Arabian Peninsula, **some in** Levant (the region covering Syria, Lebanon, Jordan, and Palestine), **some in** America, **some in** Egypt, **some in** African **countries, and some in** Asia. **They are many groups, but they are known by their `Aqidah (creed) and their deeds. If they follow the path of Tawhid and belief in Allah and His Messenger, and they adhere steadfastly to the Din (religion) of Allah brought by the Book of Allah (Qur'an) and the Sunnah of His Messenger (peace be upon him), then they belong to** Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). **Though they may be scattered in many parts of the world but at the end of time they will be very few in number.**

In conclusion, the guideline concerning this issue is whether or not they adhere to the truth. If there is a person or a group that calls people to the Qur'an and Sunnah and advocates belief in Tawhid and adherence to the Shari`ah (Islamic law), then they are the Jama`ah and the saved group. But those who call to anything other than the Qur'an and Sunnah, they are not part of the Jama`ah. Rather, they belong to the misguided and doomed groups. The saved group is the one that calls people to the Qur'an and Sunnah, even though they may spread here and there. As long as their aim and their beliefs are the same, it doesn't matter if one is called Ansar Al-Sunnah,

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another is called Al-Ikhwan Al-Muslimun, **and so on. What matters is their `Aqidah and their actions. If they adhere steadfastly to the truth and to Tawhid, and they are sincere towards Allah and follow the Messenger (peace be upon him) in word, deed and belief, then names do not matter. But they have to fear Allah and be sincere in that. If some of them are called** Ansar Al-Sunnah, **others are called:** Al-Salafiyyun **or** Al-Ikhwan Al-Muslimun, **or whatever, it does not matter so long as they are sincere and adhere steadfastly to the truth by following Qur'an and Sunnah, judge according to them, and adhere steadfastly to them in belief, word and deed. If any group errs in some way, then the scholars have to warn and guide them to the truth if there is clear evidence.**

The point is that we must cooperate in righteousness and piety and deal with our problems with knowledge, wisdom, and good manners. If any of these groups or others makes a mistake that is related to `Aqidah or something that Allah has commanded or forbidden, they should show them the Shar'y evidence in a gentle, wise and polite manner, so that they will follow the truth and accept it willingly. This is what all Muslims have to do, they have to cooperate in righteousness and piety, and advise one another to follow that. In addition, they must not let one another down in such a way that the enemy may take advantage of them.

What is your opinion on the saying that being just and fair with opponents is not legally obligatory

Q 8: Some people claim that being just and fair with opponents is not legally obligatory. What is your opinion on this?

A: The Muslims must be just and fair with friends or enemies. Allah (Glorified and Exalted be He) says, ﴾ and be equitable. Verily, Allâh loves those who are the equitable. ﴿ **Thus, those who are just and equitable are beloved by Allah.**

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He (Glorified and Exalted be He) also says, ﴾ Verily, Allâh enjoins Al-`Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner] ﴿ **Allah (may He be Praised) has ordered us to be just and patient with everyone, whether a friend or enemy, and whether they are a believer or disbeliever. It is impermissible to oppress or wrong anyone. If the disbelievers who are called to Allah insist on their disbelief, they should be fought. However, fighting against them is only permissible after conveying the message and illustrating it to them. When they persist in their disbelief, then strive against them according to one's capacity.**

Similarly, when two opponents refer to a Muslim, he must judge between them with justice, even if one of them is a Muslim and the other is a disbeliever. For example, when a disbelieving plaintiff claims that a Muslim took his car or any other thing, the judge must arbitrate against the Muslim if the disbeliever has legal evidence.

It is incumbent upon us to enforce justice. Allah says, ﴾ and be equitable. Verily, Allâh loves those who are the equitable. ﴿ **The Prophet (peace be upon him) said,** ﴾ The Dispensers of justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side, and both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families, and in all matters under their control. ﴿

Criticizing a poem that calls to Shirk

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From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, `Aly Ibn Hasan Al-Sha`ir, the Minister of Information, May Allah protect him! Amen!

May Allah's Peace, Mercy, and Blessings be upon you!

Attached is a copy of a page from the supplement of Al-Madinah magazine published on Wednesday 14/2/1416 A.H. The supplement published a poem by a poet called, Fu'ad Amin Hamdy in which he says,

When afflictions befall you **resort to Ahmad, the clear light!**

This line is an invitation to seek the help of the Prophet (peace be upon him) and invoke him to relieve distress. This is a form of major Shirk (associating others in worship with Allah).

It is Wajib (obligatory) to warn the poet so that he will repent to Allah (may He be Praised) and will not write such a thing again. This is also to warn the magazine against publishing such poems and draw attention to such a mistake with the content of my letter. It is Wajib upon all Muslims to resort to Allah when afflicted and ask Him to relieve them along with considering all the possible means. Allah (Exalted be He) says,﴾ Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil ﴿Allah (Glorified be He) also says:﴾ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴿Allah (Glorified be He) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿In the pre-Islamic time of ignorance, the Mushriks (persons who associates others with Allah in His Divinity or worship)

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used to resort to Allah when suffering from immense distress and they abandoned their false deities. Allah (Glorified be He) says,﴾ And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others. ﴿The Ayahs (Qur'anic Verses) that stress this meaning are many.

It is known that the deceased have no power either to benefit or harm themselves or others, for Allah (Glorified be He) is the One who causes benefit or harm. Allah (Glorified be He) informed His Prophet (peace be upon him),﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. ﴿This Ayah was revealed during his lifetime, so how can anyone seek his help after his death! Allah (Glorified and Exalted be He) says,﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿Allah (Glorified be He) also says,﴾ Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). ﴿﴾ Nor are (alike) darkness (disbelief) and light (Belief in Islâmic Monotheism). ﴿﴾ Nor are (alike) the shade and the sun's heat. ﴿﴾ Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves. ﴿There are many Ayahs to the same effect.

May Allah fix the affairs of all Muslims and bestow upon them deep understanding of the religion to hold fast to it. I ask Him to set right the affairs of those who are responsible for the media and guide them to righteousness to protect Muslims against all evil. He is Most-Generous and All-Bountiful! May Allah's Peace, Mercy, and Blessings be upon you!

Commentary on some lines of the peom "Nazm Riyad Al-Jannah Fi `Aqidat Ahl Al-Sunnah i.e. Paradise Gardens' Verses on The Sunni Creed"

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable brother, His Eminence Shaykh Ahmad ibn `Ali ibn Humud Habiby, a teacher at Damad Scientific Institution (May Allah guide him to what pleases Him and increase his knowledge and faith, Amen.)

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter enclosed with the poem called 'Nazm Riyad Al-Jannah fi`Aqidat Ahl Al-Sunnah.

I have read this poem. It is good, yet I have six remarks. May Allah bless your efforts and grant you and us all useful knowledge and working accordingly, for He is the best One whose help is sought! The remarks are as follows:

1- The poem indicates that Ma`iyyah (Allah's being with His creation) is something which is personal.

Correction: You should not mention the word 'Personal' as it causes confusion. Concerning the question of Ma`iyyah, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) have a different view. They mention two types of Ma`iyyah; the general and the particular; which is unanimously agreed by the scholars. Furthermore, this is stressed by Abu `Umar ibn Abdullah Al-Bar and Abu `Umar Al-Taknky may Allah be merciful with them.

2- Regarding seeing Allah in the Hereafter, the poem states the following:

Before they enter Paradise,	**all people will see Him without a screen.**

This is wrong.

Correction: It is only the believers, not all people, who will see Him. As for the disbelievers, Allah (may He be Praised) says,﴿ Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day. ﴾He (may He be Praised) further says,

﴿ For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). ﴾It is authentically reported from the Prophet (peace be upon him) that he interpreted this Ayah saying that the reward is Jannah and the phrase "even more" refers to looking at Allah's Face (Glorified and Exalted be He).

3- The poem says that the Sirat (the bridge over the Fire) is a place where:

All creation, human, and animals, will retaliate one from the other.	**The oppressed and aggressor are judged.**

Yet, not all people will pass safely over the Sirat. It is where the believers who are worth admitting to paradise will retaliate one from the other. This is indicated by the authentic Hadith and the explicit opinion of Shaykh Al-Islam (Ibn Taimiyah) as stated in his book Al-`Aqidah Al-Wasitiyyah.

4- Regarding paradise, the poem indicates that

Some scholars maintain that it will come to end,	**Some others say it will eternally last.**

This is an illusion. This view, which is weak, is concerned with the dwellers of the Hellfire. The truth is that they will eternally abide in Hellfire. Allah (may He be Praised) says concerning them,﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾Allah (Glorified be He) also says:﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾There are many Ayahs referring to this meaning.

According to the consensus of Ahl Al-Sunnah, paradise is eternal and its dwellers will eternally abide in it.

5- On page 11, the poem states that the Prophet (peace be upon him) will intercede with Allah for his uncle Abu Talib. The following is the line conveying this meaning.

A special intercession will be given to his uncle,	**he will be taken from the lowest part of the Fire.**

This line should be corrected so as to show that the Messenger (peace be upon him) will only intercede with Allah to alleviate his uncle's torment, not to take him out of hell Fire.

6- There is a vague line on page 17.

Then Allah describes those who resort to	**His judgment and regarded them as rightly-guided**

The meaning of this is not apparent to me.

May Allah grant us success to do what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh

A commentary on an article by Shaykh Jad Al-Haq, the Grand Shaykh of Al-Azhar entitled, "Islam and its relation to other religions"

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This letter is from `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother His Eminence Shaykh Jad Al-Haq `Ali Jad Al-Haq the grand Shaykh of Al-Azhar, may Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read your article which was published by Al-Jazirah newspaper issued on Friday 16/5/1415 A.H. entitled, "Islam and the others religions". Following are extracts from the article:

" Islam is keen on making peace, affection, and cooperation the basis of its relation with other religions and nations. According to Islam, man in general is an honorable creature. Allah has honored him and preferred him to those whom He has created. This is clear in Allah's saying in Surah Al-Isra',﴿ And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment. ﴾Honoring man and giving him preference over other creatures is a lofty bond that links Muslims to other humans.

Allah (Exalted be He) also says in Surah Al-Hujurat:﴿ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ﴾This indicates that it is Wajib (obligatory) upon them to enrich their relations of amicability and affection with the followers of the other religions and the non-Islamic Countries due to this brotherhood.

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This is the meaning of the previously mentioned Ayah..." End quote

I was very sad at reading this as their intended meaning contradicts the teachings of the Qur'an and the Hadith, so I thought of drawing Your Eminence's attention to this matter. Your Eminence knows that Allah (Glorified be He) ordered the believers to hate and show hostility to the Kuffar (disbelievers), not to show affection or to take them as friends. Allah (Glorified and Exalted be He) says,﴿ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴾In Surah Al-`Imran, Allah (Glorified be He) says,﴿ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. ﴾In Surah Al-Mumtahanah, Allah (Glorified be He),﴿ O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad صلى الله عليه وسلم), and have driven out the Messenger (Muhammad صلى الله عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. ﴾﴿ Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. ﴾﴿ Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. ﴾﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾

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In Surah Al-Mujadalah, Allah (Glorified be He) says,﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ﴾

The previously mentioned Ayahs (Qur'anic verses) as well as the other Ayahs to the same effect indicate that it is Wajib to hate, antagonize, and sever intimate relations with disbelievers until they believe in Allah alone.

The Ayah in Surah Al-Hujurat does not indicate showing love and affection to the Kuffar, it shows that Allah made Banu Adam (human beings) different nations and tribes so that they would know each other and be able to conduct permissible transactions between them such as sale, purchase, exchange of ambassadors, collecting Jizyah (poll tax required from non-Muslims living in an Islamic state) from the Jews, the Christians, the Magi, etc. and other kinds of transactions which do not require showing affection or love.

Giving preference to Banu Adam does not indicate the permissibility of establishing relations based on love and affection between a Muslim and a disbeliever. It shows that Allah has preferred Banu Adam to those

whom He has created.

It is not permissible to conclude from these two Ayahs anything that contradicts the previously mentioned Muh-kamat (clearly decided Qur'anic verses, mostly concerning legal rulings) Ayahs as well as the other Ayahs that show the obligation of hating the disbelievers for Allah's Sake or taking them as enemies and the prohibition of showing affection and befriending them. This is for the great difference in religion between Muslims and the disbelievers.

It is obligatory upon scholars to explain the Qur'an in a way that shows the harmony of its Ayahs and

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to use the Muh-kamat Ayahs in explaining the Mutashabihat (Qur'anic verses whose meanings are not clear or not completely agreed upon). Allah (Glorified and Exalted be He) says,❨ It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings ❩The ruling in these previously mentioned Muhkamat Ayahs is clear and the two Ayahs of Surah Al-Hujurat do not contradict this ruling.

It is also stated in the article, " Muslims should consider the Jews and the Christians as their partners in faith and in the application of the Divine message which has the same basics." End quote

It is not hidden to your Eminence that this ruling contradicts the clear texts which invite the People of the Book and others to believe in Allah and His Messenger and call those who do not respond as Kafir.

It is well known that all the previous Shari`ahs (Divine laws) of the prophets were abrogated by the Shari`ah of Prophet Muhammad (peace be upon him). Therefore, it is not permissible for anyone to act according to any Shari`ah other than that of the Qur'an and the authentic Sunnah. Allah (Glorified be He) says,❨ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ❩Allah (Exalted be He) also says:❨ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ❩Allah

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(may He be Praised) says,❨ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ❩Allah (Exalted be He) also says:❨ Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). ❩Allah (Exalted be He) also says:❨ Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God - Allâh). ❩Allah described the Jews and the Christians in Surah Al-Tawbah saying,❨ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ❩to the end of the following two Ayahs.

There are many other Ayahs that stress the same meaning. They all indicate the disbelief of the Jews and the Christians as they took their rabbis and monks as lords instead of Allah, the saying of the Jews that `Uzair (Ezra) is the son of Allah, the saying of the Christians that the Messiah is the son of Allah, their accusation of Muhammad of telling lies, and their disbelief in him except those whom Allah guided to Islam.

Itis recorded by Muslim in his Sahih (authentic) book of Hadiththat the Prophet (peace be upon him) said,❨ "By Him in Whose hand the soul of Muhammad is, any Jew or Christian amongst this Ummah (nation) who hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be one of the inhabitants of Hellfire." ❩It is also recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) also said,❨ "May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship." ❩There are many Hadiths that indicate the disbelief of the Jews and the Christians and declare their hostility to us.

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Allah (Glorified be He) made the food of the People of the Book and their chaste women lawful, however, this does not indicate the permissibility of showing love and affection towards them. This is clear to whoever reflects upon the Ayahs and examines them carefully.

Finally, it is clear to Your Eminence the mistakes mentioned in the article such as:

1- Saying that love and affection is the basic of the relation between Islam and the other religions and peoples.

2- Bearing witness that the Jews and the Christians believe in Allah and that they act according to the Divine message which has the same basics.

I have written this letter to Your Eminence hoping that you would reconsider what you have written with regard to those two points. I hope also that you would check the religious texts and correct them so as to escape blame and guide the Muslim Ummah. In sha'a-Allah (if Allah wills), this is praiseworthy behavior that shows your strong faith and your preference of the Truth.

I ask Allah with His with His Most Beautiful Names and His Lofty Attributes to guide you, Muslim scholars, and me to know and follow the Truth. I ask him to help us advise His Slaves for His Sake and make us all among those who guide others and are guided by Allah. He is the Most Generous and All-Bountiful!

May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions.

Declaring the Kufr and misguidance of a person who claims that it is permissible to judge according to a law other than the Islamic Shari`ah

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Praise be to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon the final Prophet and Messenger, our Prophet Muhammad, his family and Companions!

I have read the article published in "Al-Sharq Al-Awsat" newspaper in its issue no. (5824) dated 5/6/1415 A.H. written by `Abdul-Fattah Al-Hayik **under the title "Misunderstanding".**

The article revolves around his denial of a well-established religious matter according to Nas (Islamic text from the Qur'an or the Sunnah) and Ijma` (consensus of scholars), which is the universality of the Message of Prophet Muhammad (peace be upon him) to everyone. He claimed that whoever does not follow Muhammad (peace be upon him), but remains a Christian or a Jew, is right in that choice. He then questioned Allah's Wisdom behind torturing the Kafirs (disbelievers) and sinners, and considered it an absurdity.

He distorted the texts of Shari`ah (Islamic law) and used them in irrelevant contexts according to his own desires. He also ignored the Shar`y (Islamically lawful) proofs and definite texts that indicate the universality of the Message of Prophet Muhammad (peace be upon him) and the Kufr (disbelief) of those who hear about him but do not follow him. Allah does not accept any religion but Islam. There are many clear and definite texts that he ignored in order to deceive the ignorant people.

Thus, he has committed blatant Kufr, apostasy from Islam and denial of Allah's and His Messenger's words, as inferred from the article by scholars and Mu'mins (believers).

Rulers should refer him to the court to ask for his Tawbah (repentance to Allah)

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and give him a suitable verdict according to the sanctified Shari`ah.

Allah (Glorified and Exalted be He) has told us about the universality of the Message of Muhammad (peace be upon him) and the obligation on man and Jinn (creatures created from fire) to follow him. This fact is known to all the Muslims, regardless of their level of knowledge. Allah (Exalted be He) says, ﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿ **He (Exalted be He) also says,** ﴾ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴿ **He (Exalted be He) also says,** ﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿ **He (Exalted be He) also says,** ﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿ **He (Exalted be He) also says,** ﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿ **He (Exalted be He) also says,** ﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴿ **He (Exalted be He) also says,** ﴾ And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves. ﴿ **He (Glorified be He) also says,** ﴾ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the `Alamîn (mankind and jinn). ﴿

It is related by Al-Bukhari and Muslim **on the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**

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﴾ I have been given five things which were not given to anyone else before me: Allah made me victorious by awe (by His frightening my enemies) for a distance of one-month journey; the earth has been made for me (and for my followers) a place for offering Salah (Prayer) and a means of purification by Tayammum (dry ablution), therefore anyone of my followers can offer Salah wherever the time of Salah is due; the booty has been made Halal (lawful) for me, yet it was not Halal for anyone else before me; I have been given the right of Shafa`ah (intercession) on the Day of Resurrection; and every Prophet used to be sent to his nation only, but I have been sent to all mankind. ﴿ **This is a clear indication of the universality of the Message of our Prophet Muhammad (peace be upon him), and that it abrogated all the Messages before it. A person who does not follow Muhammad (peace be upon him) and obey him is considered a Kafir, a sinner and deserving His punishment. Allah (Exalted be He) says,** ﴾ but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. ﴿ **He (Exalted be**

He) also says,﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾**He (Exalted be He) also says,**﴿ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴾**He (Exalted be He) also says,**﴿ And he who changes Faith for disbelief, verily, he has gone astray from the Right Way. ﴾**There are many Ayahs (Qur'anic verses) that stress this meaning.**

Allah (Glorified be He) gathers obeying the Messenger of Allah (peace be upon him) and obeying Him together. Anyone who believes in anything other than Islam is in loss whose obligatory and supererogatory acts will not be accepted. Allah (Exalted be He) says,﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾**He (Exalted be He) also says,**﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴾**He (Exalted be He) also says,**﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. ﴾

He (Exalted be He) also says,﴿ Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures. ﴾**It is related by** Muslim **in his Sahih (authentic) Book of Hadiththat the Messenger of Allah (peace be upon him) said,**﴿ By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire. ﴾

The Messenger of Allah (peace be upon him) indicated by his sayings and his deeds that those who do not embrace Islam are adopting a false religion; he fought the Jews and the Christians **like other Kafirs, and he took Jizyah (poll tax required from non-Muslims living in an Islamic state), so that they do not impede Da`wah (calling to Islam), and anyone might embrace Islam without fear of being prevented or killed.**

It wasrelated by Al-Bukhari and Muslim **on the authority of** Abu Hurayrah **(may Allah be pleased with him) that he said,**﴿ We were sitting in the Masjid (mosque) when the Messenger of Allah (peace be upon him) came to us and said, "Let us go to the Jews." We went out with him until we came to them. The Messenger of Allah (peace be upon him) stood up and called out to them (saying), "O you assembly of Jews, accept Islam (and) you will be safe." They said, "Abul-Qasim, you have communicated Allah's Message to us." He (peace be upon him) said, "This is what I want (i. e. you should admit that Allah's Message has been communicated to you); accept Islam and you will be safe." They said, "Abul-Qasim, you have communicated Allah's Message." The Messenger of Allah (peace be upon him) said, "This is what I want." He repeated the same words for a third time... ﴾

What is meant here is that the Prophet (peace be upon him) went to the Jews **in their land to call them to embrace Islam and he repeated to them "Accept Islam and you will be safe" many times.**

He (peace be upon him) also sent a letter to Heracles **to call him to Islam, in which he told him that he would bear the sin of those who reject Islam in imitation of him.It was related by** Al-Bukhari and Muslim **in their Sahih (authentic) Books of Hadith that** Heracles **read a letter sent to him by the Messenger of Allah (peace be upon him) in which he said,**

﴿ In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heracles, the Roman Emperor. Peace be upon those who follow guidance. I invite you to embrace Islam and you will be safe. If you do, you will be rewarded twice by Allah. If you refuse to embrace Islam, you will bear the sin of your subjects﴿ Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims." ﴾ ﴾**When they refused to embrace Islam, he (peace be upon him) and the Sahabah (Companions of the Prophet, may Allah be pleased with them) fought them and imposed the Jizyah upon them.**

In order to prove their misguidance and that their religions were abrogated by Islam, Allah ordained upon the Muslims to ask Him everyday, in every Salah and in every Rak`ah (unit of Prayer) to grant them Al-Sirat-ul-Mustaqim (the Straight Path), which is Islam, and protect them from the way of those who earned Allah's Anger, namely the Jews and their like who know that they follow falsehood; however, they insist on it. Muslims also ask Allah to protect them from the way of the misguided people who do their worship ignorantly and claim that they are guided. Those are the Christians and their likes in other nations who practice `Ibadah (worship) ignorantly. A Muslim should know that any religion other than Islam is a false one, and that any one who worships Allah in a way other than Islam

is misguided. Anyone who believes in anything other than this is not considered a Muslim. There are many indications on this in the Qur'an and the Sunnah.

The writer of this article, `Abdul-Fattah, **should hasten to perform sincere Tawbah and write**

another article declaring this. If a person performs sincere Tawbah, Allah will accept their Tawbah, according to His saying,﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**He (Glorified be He) also says,**﴾ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴿﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿﴾ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ﴿**The Prophet (peace be upon him) also said,**﴾ Islam wipes out all that was committed before it (previous misdeeds); and Tawbah also wipes out all that was committed before it. ﴿**The Prophet (peace be upon him) also said,**﴾ A person who repents of their sins is like a person who has not committed a sin at all. ﴿**There are many Ayahs and Hadiths that stress this meaning. May Allah show us Al-Haqq (the Truth) as it really is and make us follow it; show us falsehood as it really is and make us avoid it; grant us, together with Mr.** `Abdul-Fattah **and all the Muslims sincere Tawbah; and protect us all from the delusive Fitnahs (trials), following one's whims and Satan. He is the Only One Capable of doing so.**

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, Companions and those who followed them in righteousness until the Day of Judgment.

Advice to the Ummah

Given in the answer to ten important questions

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All praise be to Allah, and may peace and blessings be upon the Messenger of Allah, upon his family and Companions, and those who follow his guidance.

These are some important questions and their answers, which I am presenting to my Muslim brothers to benefit them. I ask Allah to benefit His Servants, accept our efforts, increase our reward, grant victory to His Din (religion of Islam), supremely raise His Words, ameliorate the conditions of the Muslims, and appoint the best of them as rulers over them and guide their leaders. Indeed, He is the Patron and the One Capable of doing so.

Q 1: Your Eminence Shaykh, there are people who think that, because some of the rulers commit major sins, we are obliged to rebel against them and attempt to change the status quo, even if this results in harm to the Muslims in that country and despite the many problems that the Muslim world is facing. What is your opinion?

A: In the Name of Allah, the Most Gracious, the Most Merciful

All praise be to Allah, the Lord of the Worlds and peace and blessings be upon the Messenger of Allah, his family and Companions, and those who follow his guidance.

Allah (Glorified and Exalted be He) says: ﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾

This Ayah (Qur'anic verse) is a Nas (Islamic text from the Qur'an or the Sunnah) on the obligation of obedience to the leaders; the rulers and scholars. The authentic Sunnah of the Messenger of Allah (peace be upon him) explains that this obedience

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is obligatory, and an enjoined duty regarding everything that is looked upon as Ma'ruf (that which is good, beneficial, or fitting by Islamic law and Muslims of sound intellect).

The Nas from the Sunnah explains the meaning and confines the absoluteness of the Ayah to obeying the Muslims in authority in what is judged to be Ma'ruf. It is obligatory for Muslims to obey those in authority when ordered to do right and good, but not sins. Therefore, if their orders involve any sins, they must not to be obeyed, but it is still not permissible to rebel against them due to this, as the Prophet (peace be upon him) said: ﴿ "Mind you! Anyone who has a ruler appointed over them and sees him committing some act of disobedience to Allah, should hate his (the ruler's) act in disobedience to Allah, but must not withdraw the hand from obedience (to the ruler)." ﴾ **The Prophet (peace be upon him) also said,** ﴿ "Anyone who abandons obedience (to the ruler) and withdraws from the Jama'ah (Muslim main body) and then dies, will die the death of one belonging to Jahiliyyah (pre-Islamic time of ignorance, i.e. will die as a pagan)." ﴾ **He (peace be upon him) also said,** ﴿ "A Muslim must hear and obey, in things they like or dislike, unless they are ordered to commit a sin. If ordered to commit a sin, they must neither hear nor obey (the Muslims charged with authority)." ﴾

When the Prophet (peace be upon him) mentioned to the Companions that there would be rulers whom they would approve of some of their actions and disapprove of others, they asked, "What do you order us to do?" He (peace be upon him) said, ﴿ "Give them their rights and ask Allah for your rights." ﴾ ﴿ 'Ubadah ibn Al-Samit (may Allah be pleased with him) said, "We gave the pledge of allegiance to hear and obey at our times of vigor or unwillingness, our times of ease or difficulty, and to give preference over ourselves (i.e. to be obedient to the ruler and give him his right even if he did not give us our right) and that we should not dispute the authority over matters with those charged to lead them and he (the Prophet, peace be upon him) said, 'Unless you see blatant Kufr (disbelief) for which you have a proof from Allah (Qur'anic Ayah or authentic Hadith).'" ﴾

This shows that it is not permissible for Muslims to dispute with those in authority or to rebel against them, unless they see clear Kufr for which there is proof from Allah. This is because rebelling against those in authority results in great corruption and evil, which disturbs security, wastes people's rights, does not deter the oppressors or help the oppressed, and causes disorder and lack of security. Therefore, rebelling against those in authority results in great corruption and evil. The exception is when the Muslims see clear Kufr, for which there is proof from Allah. In this case, there is nothing wrong in rebelling against these rulers to depose them, if they have the power to do so.

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However, if this is beyond their ability, they should not rebel. Also, if rebelling would result in worse evil, they should not do so to preserve the public interest.

The agreed-upon Shar'y (Islamic legal) rule states: (It is not permissible to remove an evil by a greater evil. Rather, it is obligatory to ward off evil by what removes or mitigates it). Warding off evil by means of a greater evil is not permitted, according to Ijma' (consensus) of Muslims. If this group, which wants to remove this ruler, who is openly committing Kufr, has the ability to do so and they can bring a good righteous leader in his place, without this resulting in great corruption for the Muslims or a worse evil than the already existing, that is permissible. On the other hand, if rebellion would result in greater corruption, chaos, oppression, and the assassination of those who do not deserve to be assassinated, and other forms of major corruption, it is not permitted. It is obligatory, in this case, to be patient, and to hear and obey in what is Ma'ruf, offer sincere advice to the authorities, supplicate for them that they may be guided to the good, and to strive to reduce evil and increase good.

This is the correct way that must be followed, because this is in the general interest of the Muslims and because it will reduce evil, increase good, keep the peace, and protect the Muslims from a greater evil.

We ask Allah to grant guidance and success to all.

Q 2: Your Eminence, we know that this forms one of the foundational beliefs of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), but unfortunately, some adherents to Ahl-ul-Sunnah wal-Jama'ah see this as defeatist thinking, which manifests weakness. This opinion has been expressed, for this reason they call the youth to adopt violence to change conditions.

A: This is a mistake on the part of those who said this and shows their lack of understanding, as they neither understand the Sunnah nor know it in the correct way.

In fact, their enthusiasm and jealous protectionism to remove Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) pushes them to do that which contradicts the Shari'ah (Islamic law), as was done by the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu'tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). These groups had so much love to support Al-Haqq (the Truth) or make changes for it that they themselves fell into falsehood, to the extent that they declared sinful Muslims to be Kafirs (disbelievers), as the Khawarij did, or said that their sins will cause them to dwell eternally in the Fire, as did the Mutazilah.

The Khawarij deemed sinful Muslims to be Kafirs and then judged that sinners will eternally be punished in the Fire. The Mu'tazilah agreed with them on the punishment and that they would abide in the Fire forever, but they said that in the Dunia (this world) they would have an in-between rank (between belief and disbelief). However, all these opinions are misguided.

The view of Ahl-ul-Sunnah, which is the correct viewpoint, is that a sinner is not a Kafir due to their sin, as long as they do not consider it to be lawful. If a Muslim commits Zina (premarital sexual intercourse and/or adultery), theft, or drinks Khamr (intoxicants), they are not a Kafir; they are an immoral sinner who has weak Iman (Faith) on whom the Hudud (ordained punishments for violating Allah's Law) should be carried out. They are not a Kafir due to this, unless they consider the sin to be lawful, and say that it is Halal (lawful). The opinion of the Khawarij in this regard is Batil (null and void) and their deeming of Muslims as Kafirs is also Batil. This is why the Prophet (peace be upon him) said about them, ﴾"They dart out of the Din (religion of Islam) as the arrow darts out of the game's body and they do not return to it. They kill the people of (believers in) Islam and leave the people of Shirk."﴿ This was the condition of the Khawarij due to their exceeding proper limits, ignorance, and misguidance. It is, therefore, not right for the youth or others to imitate the Khawarij and Mutazilah. It is obligatory for them to follow the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama'ah in conformity with the Shar'y (Islamic legal) evidence and understand the Nas as they were revealed. It is not for them to rebel against the ruler due to a sin or sins they may have committed. Instead, they should give verbal and written advice in a good and wise manner, and through debating in a way that is best, to succeed and reduce or remove evil and increase good.

This is what is stated in the Nas reported from the Messenger of Allah (peace be upon him). Allah (Glorified and Exalted be He) says: ﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿

It is obligatory on those who are zealous for Allah and the Du'ah (callers to Islam) to stay within the limits of the Shari'ah (Islamic law) and advise those whom Allah ordained to be the rulers of the Muslims with good words, wisdom, and in a good manner, to increase the good and decrease the evil, and also to have more Du'ah to Allah. This will impart to them vigor and energy in their duty of inviting people to Islam in a noble way, not aggressively or harshly.

They should give advice to those in authority using the various kind and right ways, and supplicate to Allah in their absence to grant them guidance and understanding, and help them do good and give up the sins they are committing to establish Al-Haqq.

A believer should also supplicate to and beseech Allah to guide those in authority and help them renounce falsehood and establish Al-Haqq in a good manner and in ways that are best. They should behave the same way towards their zealous brothers; they should advise, instruct, and remind them for them to be active in their Da'wah (calling to Islam) in a good way, not aggressively or harshly. This will increase good and reduce evil. May Allah guide those in authority to the good and to abidance by it, and give a good outcome to everyone.

Q 3: If we suppose that a certain group has a lawful excuse to rebel against a ruler, does this justify killing the assistants of this ruler and all those who work for their government, such as the police, the security forces, etc.?

A: I informed you before that it is not permissible to rebel against the ruler, except under two conditions:

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1. The first: Blatant Kufr (disbelief) for which they have a proof from Allah.

2. The second: The power to depose the ruler without an evil worse than that of the ruler resulting. In the absence of these conditions, it is not permissible.

Q 4: Some young people think that it is lawful to alienate the Kafirs (disbelievers) residing in or immigrating to Muslim countries. Accordingly, some of them deem it lawful to kill and steal from them if they see them committing Munkar.

A: It is not permissible to kill resident or immigrant Kafirs who are Musta'man (non-Muslim with a peace agreement permitting them to enter and stay temporarily in a Muslim country), who have entered into a country peacefully. It is also not permissible to kill or attack those who commit sins; the Munkar that they have committed should be referred to the Islamic Law Courts and the decision they see will be sufficient.

Q 5: What if there are no Islamic Law Courts?

A: If there are no Islamic Law Courts, just give advice. Those in authority should be advised and guided to do good and they should be cooperated with to rule by the Shar' (Law) of Allah. It is not permissible for those giving advice and admonition to kill or punish; they should instead cooperate with those in authority in a way that is best so they can rule the Servants of Allah by the Shar' of Allah. Otherwise, the obligation is confined to giving advice, guiding to the good, and resisting Munkar in a way that is best. Allah (Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**Those who are experienced and knowledgeable in such matters undoubtedly know that resisting evil by killing or beating results in worse corruption and evil.**

Q 6: Is enjoining Ma'ruf and forbidding Munkar, namely correcting the wrong by the hand, a right for all Muslims or is it just confined to those in authority and their deputies?

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A: Correcting the wrong is a right for all Muslims according to their ability, because the Messenger (peace be upon him) said,﴾ "Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith)." ﴿

However, changing by the hand must be based on ability that will not result in greater corruption or evil. Man has the right to rectify matters with his hand (by taking action) in his home, with his children, wife, and servants; and a manager has the authority to make changes with the hand within the organization they are responsible for, in accordance with the instructions that were given to them. Otherwise, people should not change with their hand anything they are not authorized to change. If they do make changes in matters that they have no authority over, this will result in more evil and great corruption between them and the people and between the people and the state.

In this case they should make the change with their tongue (by speaking out). They may say: "O so-and-so! Fear Allah! That is not permissible," "This is Haram (prohibited)," or: "That is Wajib (obligatory) on you," and clarify it with Shar'y (Islamic legal) evidence. This is what can be done by the tongue. As for changing matters with the hand, this should be done where one has authority, such as one's home, with those under one's responsibility, or those authorized by the ruler, such as organizations given permission and authority to enjoin Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). They should make changes in accordance to the degree of authority that has been given to them, in the way prescribed by the Shari'ah (Islamic law), without exceeding their jurisdiction. The same applies to the governor of a city; he should make changes with his hand, in accordance

with the instructions he has.

Q 7: Some people believe that they have the right to break the laws that have been made by the ruler, such as the traffic laws, customs, passports, etc., as they consider them as having no basis in the Shari'ah. What is your opinion? May Allah preserve you!

A: This is Batil (null and void) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). I have already said that it is not permissible to rebel against rulers or to change matters with your hand. In fact, it is obligatory to hear and obey in matters that do not involve Munkar, but rather are organized by Muslims charged with authority to serve the benefit of Muslims. So it is obligatory to abide by these laws and hear

and obey in these matter, because this comes under the Ma'ruf that benefits the Muslims. As for the matters that are Munkar, such as taxes that those in authority deem to be permissible, this should be discussed with those in authority by way of advising and calling to obey Allah, and guidance to the good. Not by using the hand to strike this, shed the blood of that, and punish people without inexcusable evidence or supporting proof. One must be authorized by the ruler, and act according to the given commands. Otherwise, it will be sufficient to give advice and guidance, except with regard to those one is responsible for, such as a man's children, wives, and the like.

Q 8: Does giving the pledge of allegiance entail supplicating to Allah for those in authority?

A: One of the entailments of giving the pledge of allegiance is to advise the ruler. It is a part of this advice to supplicate to Allah for the ruler that they may be granted success, guidance, righteous intentions and actions, and an upright retinue. Because one of the means by which the ruler is granted success by Allah is to have truthful ministers who help him do good, remind him when he forgets, and support him when he remembers; this is a means to have Allah's Support.

It is obligatory upon the subjects and the elite to cooperate with those in authority in reformation, eliminating evil and establishing good, by using good words and manners and wise directions that are hoped to result in good, not evil. Any act resulting in more evil than benefit is not permissible, because the aim of rulership is to realize the Shar'y (Islamic) interests and ward off corruption. Consequently, any deed that is done intending good that results in more evil than that which was intended to be eliminated, is not permissible.

Shaykh-ul-Islam Ibn Taymiyyah **(may Allah be merciful with him) clarified this meaning perfectly in his book "Al-Hisbah (Regulation of Economic, Commercial, and Public Matters)". Please refer to this book for its great benefit.**

Q: What is the ruling on a person who abstains from supplicating to Allah for the ruler? May Allah protect you!

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A: This is due to his ignorance and lack of insight; for supplicating to Allah to guide the ruler is one of the great deeds that brings one close to Allah and the best acts of obedience and is a kind of providing advice for the Sake of Allah and His Servants. (When it was said to the Prophet (peace be upon him) that Daws disobeyed and they were Kafirs (disbelievers/non-Muslims), he said: "O Allah, guide Daws and bring them close.") **Allah guided them and they came to him to embrace Islam.**

The Mu'min (believer) should pray Allah to grant all good for people and the ruler in particular, for his reform is a reform for the Ummah (nation based on one creed). It is most important to ask Allah to grant the ruler guidance, help him attain Al-Haqq (the Truth), set right his retinue and keep him away from the evil of himself and bad companions. Asking Allah to grant the ruler success, guidance, uprightness of heart and deeds and good retinue is one of the most important acts that bring one close to Allah. It was narrated that Al-Imam Ahmad **(may Allah be merciful with him) said: "If I knew that I had an answered supplication, I would have made it in favor of the ruler. This was narrated by** Al-Fudayl ibn `Iyad **(may Allah be merciful with him).**

Q 10: Was it the practice of our Salaf (righteous predecessors) to criticize rulers openly on the Minbar (pulpit)? If not, how would they advise their rulers?

A: It was not the practice of the Salaf to make the defects of their rulers known by mentioning them on the Minbar. This is because doing so results in anarchy, disobedience, and harmful consequences. Our Salaf used to advise their rulers in privacy either by writing to them or by conveying the guiding message to them through scholars who would normally meet them.

As for forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) such as Zina (premarital sexual intercourse and/or adultery), Khamr (intoxicant), and Riba (usury) without mentioning the names of the committers of these major sins, it is Wajib (obligatory) for the generality of the proofs in this regard.

It is thus sufficient to forbid sins and warn against them without mentioning people who commit them,

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whether rulers or not.

It is considerable to mention that when Fitnah (sedition) took place during the era of `Uthman **(may Allah be pleased with him), some people said to** Usamah ibn Zayd **(may Allah be pleased with him): Why do not you advise** `Uthman? **Usamah said: 'You do not see me advising him but I advise him in privacy, because I do not like to be the first person to open a gate [of sedition] and become the first to open it.**

Moreover, when the ignorant Khawarij (separatist group that believes committing a major sin amounts to disbelief) **started their wicked plot during the era of** `Uthman **(may Allah be pleased with him); they criticized** `Uthman **openly and this resulted in a big Fitnah, fighting, and corruption that people still find its bad effects. This led to the Fitnah between** `Aly and Mu`awiyah **and both** `Uthman and `Aly **(may Allah be pleased with them both) were killed because of this. Besides, a big group of the Sahabah (Companions of the Prophet) and others were killed because of such open criticism. Declaring the defects of rulers in public then caused many people to hate their rulers and kill them. However,** `Iyad ibn Ghanam Al-Ash`ary **narrated that the Messenger of Allah (peace be upon him) said:**(Whoever wants to advise one in authority should not do so publicly. They should take them by their hand and talk to them privately. If they accept the advice, then alright; otherwise, a person has fulfilled his duty.)

May Allah grant me and all Muslims good health and protection against all evils! Verily, He is All-Hearer and Responsive.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The interview by the editor-in-chief of Muslmoon Paper with His Eminence

about treaties with the Jews

Permissibility of temporary or unlimited truce with the enemy if the ruler sees it to be beneficial

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Q 1: The region is witnessing a phase of peace treaties. Many Muslims are hurt. Some declare their objections through assassinations and striking the civilian targets of the enemy as an attempt to combat the governments backing these treaties. The following are the reasons behind their objection:

a- Islam rejects the notion of making truce.

b- Islam encourages Muslims to fight against the enemy, whether the state of the Muslim Ummah is good or weak.

Would you please explain the truth and how we should deal with this reality so as to ensure the safety of Islam and Muslims.

A: It is permissible to declare a temporary or unlimited truce with the enemy if the ruler sees it to be beneficial. Allah (may He be Praised) says, ﴿ But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. ﴾ **The Prophet (peace be upon him) made truces, temporary and unlimited, with the enemy. He concluded a treaty with** the people of Makkah **for a period of time of ten years during which time people lived safely and peacefully. He also concluded unlimited treaties with many Arab tribes. After the Opening of** Makkah, **a four-month respite was given to those idolaters who had not signed a treaty with the Prophet (peace be upon him).**

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With regards to those tribes who had a special treaty with the Prophet (peace be upon him) and had kept it faithfully, the treaty was to be considered valid until its term ran out. Allah (may He be Praised) says, ﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty. ﴾ ﴿ So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land ﴾ **(Surah Al-Tawbah, 9:1)**

He (peace be upon him) dispatched announcers in the ninth year after Hijrah with Al-Siddiq **when the latter performed hajj to proclaim these Ayahs. The benefit and necessity may require the Muslims to make an unlimited truce. When it is not needed, they may cancel it. This was the case with the Prophet (peace be upon him). The knowledgeable scholar** Ibn Al-Qayyim **(may Allah be merciful with him) discussed the issue in his book Ahkam Ahlul-Dhimmah. This view is also the choice of his Shaykh** Ibn Taymiyyah **and a group of scholars. May Allah grant us success!**

Obeying the ruler in Lawful matters

Q 2: Some people hold the view that corruption has spread in the Ummah (nation based on one creed) to a degree that it cannot be changed except by using force and stirring up people against rulers and exposing their faults to make people detest them. Unfortunately, such people do not abstain from calling and urging people to this approach. What is the view of Your Eminence in this regard?

A: This approach is not approved of by the Shari`ah (Islamic law), for it entails contradicting the Nas (Islamic text from the Qur'an or the Sunnah) that commands obeying the rulers in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). This view includes a great deal of corruption, chaos, and disorder.

When Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) appears, it is obligatory to deny it in the Shar`y (Islamically lawful) ways and point out the Shari`ah evidence without violence or taking action except by those authorized to do so by the state, out of keenness to maintain security and order.

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The Sahih (authentic) Hadiths that were reported by the Prophet (peace be upon him) affirm this point. Of these Hadiths are his saying: ("When one finds the governor indulges in an act of disobedience to Allah, he should condemn the governor's act, in disobedience to Allah, but should not withdraw himself from his obedience.") **He (peace be upon him) also said:** (It is obligatory upon a Muslim to listen and obey (the appointed authority), whether he likes it or not, whether at times of ease or hardship, except if he is ordered to disobey Allah.)

The Sahabah (Companions of the Prophet, may Allah be pleased with them) gave an oath of allegiance to the Prophet (peace be upon him) pledging to hear and obey at times of ease and hardship, and not to withdraw themselves from offering obedience to rulers, unless they notice them committing absolute Kufr (disbelief) for which there is proof from Allah. There are so many Hadiths to this effect.

In this case, it is prescribed to advise rulers, cooperate with them on piety and righteousness and ask Allah to grant them success and all good in order to lessen evil and increase goodness.

We ask Allah to ameliorate the affairs of all the Muslim rulers, grant them good retinue, increase their good assistants and guide them to judge according to the Shari`ah of Allah. He is the Most Generous and Most Gracious.

Visiting and praying in Al-Masjid Al-Aqsa is Sunnah to do if possible

Q 3: Under the current agreement between the Arabs and Jews, is it permissible to visit Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and offer Salah (Prayer) in it, in the case of the approval of the Arab countries?

A: Visiting Al-Aqsa Mosque **and offering Salah in it is an act of Sunnah (supererogatory act of worship following the example of the Prophet) to be done if this is possible. The Prophet (peace be upon him) said:** ﴿ No journey should be undertaken except to three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah)), and Al-Masjid Al-Aqsa. ﴾ **(Agreed upon by Imams Al-Bukhari and Muslim)May Allah grant us success!**

An important piece of advice

Q 4: The Palestinians differ in their opinions regarding the peace process, while Hamas opposes it and calls for resistance, the Palestinian National Authority approves it,

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and the rest of people seem to support the Authority. Who should the people obey? What is our attitude abroad? Please clarify Al-Haqq (the Truth), as we are afraid that the Palestinians themselves may fight each other.

Finally, as you are loved by the people, I would like to ask Your Eminence to dedicate a word to the people of this Ummah (nation) that will help them achieve happiness in this world and in the Hereafter, and guarantee the superiority of religion. May Allah guide us and you to all goodness! Amen.

A: My advice for all the Palestinians is to agree upon making peace and cooperate in righteousness and piety in order to spare the blood of the people, gather them on Al-Haqq, and defeat the enemies who call for separation and conflict.

The president and all officials should refer to Shari`ah (Islamic law) and impose it upon the Palestinians, as it achieves happiness and welfare for everyone and this is ordained by Allah upon the Muslims when they can do it, according to His saying inSurah Al-Ma'idah, ﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires ﴿**until His saying,**﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿**He (Glorified be He) says inSurah Al-Nisa',**﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿**He (Glorified be He) also says inSurah Al-Ma'idah,**﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿

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﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿

These Ayahs (Qur'anic verses) and others indicate that all the Islamic countries should refer to Shari`ah in their judgments and be aware of what contradicts it, which will lead to their happiness and victory in this world and in the Hereafter.

We invoke Allah by virtue of His Most Beautiful Names and Honorable Attributes to grant them success, guide their retinue, and help them refer to Shari`ah in all their affairs. He is the Only One Capable of doing so.

On this occasion, I advise the Muslims everywhere to comprehend their religion and understand the meaning of `Ibadah (worship) for which they were created according to Allah's saying,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿**Allah (Glorified be He) has ordained it upon them in His saying,**﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿**Allah (Glorified be He) interpreted it in many instances of the Qur'an and the Sunnah, where its reality is to believe in Tawhid (Monotheism), dedicate all forms of `Ibadah; fear, hope, Tawakkul (putting one's trust in Allah), Salah (Prayer), Sawm (fast), sacrificing animals, making vows and the like to Him in addition to obeying His commands and avoiding His Prohibitions.**

Thus, `Ibadah entails Islam, Iman (Faith), Taqwa (fearing Allah as He should be feared), righteousness, guidance, and obedience to Allah and His Messenger. All these are called `Ibadah, as they are done submissively

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to Allah (Glorified be He).

All the Mukallafs (people meeting the conditions to be held legally accountable for their actions) should worship Allah alone and avoid His anger and punishment by being sincere to Him, dedicating `Ibadah to Him only, obeying His commands, avoiding His prohibitions, referring to His Shari`ah, and giving mutual advice with Al-Haqq and enduring it, according to Allah's saying,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿**He (Glorified be He) also says,**﴾ By Al-`Asr

(the time). ﴾ Verily, man is in loss, ﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‛ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

In this great Surah (Qur'anic chapter), Allah (Glorified be He) makes it clear that all people are at loss, except those who believe, commit righteous deeds, and advise each other to adhere to Al-Haqq and patience. Those are the happy winners who will be victorious in this world and in the Hereafter.

Allah's saying, ﴾ Except those who believe (in Islâmic Monotheism) ﴿ **refers to those who believe in Allah as a Lord, Ilah (god) and the True One to be worshipped, in the mission of His Messenger Muhammad (peace be upon him), in all the Messengers (peace be upon them), and in all that Allah and His Messenger said about Jannah (Paradise), Hellfire, Day of Judgment and other issues. Then, they committed righteous deeds; they fulfilled Allah's obligations and refrained from Allah's prohibitions sincerely for the sake of Allah. They also** ﴾ and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‛ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden] ﴿ **give mutual advice to each other; enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); and endure this in hope of the reward of Allah and fearing His punishment. Those are the victorious, happy winners in this world and in the Hereafter.**

We invoke Allah by virtue of His Most Beautiful Names and Honorable Attributes to make us and our Muslim brothers among those people, and to grant the Muslims everywhere Istiqamah (integrity) on sticking to those morals and advising one another with them. He is All-Hearer, Ever Near.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!



Answers to questions related to the interview discussing

treaties with the Jews

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Praise be to Allah. May peace and blessings be upon the Messenger of Allah!

These are answers to questions on the permissibility of declaring a temporary or unlimited truce with the Jews **and other disbelievers if the ruler sees it beneficial. The ruler here is the ruler of the Muslims who administers their benefits. This permissibility is based on the evidence shown in the Fatwa published in Al-Muslimun Paper, issue dated 21th of Rajab, 1415 AH.**

The questions are as follows:

Making peace with the Jews or other disbelievers does not necessitate supporting and befriending them

Q 1: Some people understood from your answer to the first question in the interview about concluding treaties with the Jews that signing a peace treaty or truce with the Jews who captured the lands and committed transgressions is unconditionally permissible. They also understood that they have to support and befriend the Jews. Making peace with them requires the Muslims not to stir hatred and disavowal of the Jews in the educational curriculum or mass media in the Muslim countries. The world is now witnessing a phase of international reconciliation and peaceful coexistence. It is not allowed to arouse feelings of religious hatred among people. Would you please explain this issue.

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A 1: Making peace with the Jews **or other disbelievers does not necessitate support and friendship. It ensures that both sides enjoy safety and peace and may engage in other dealings such as sale, purchase, and exchange of ambassadors. These actions do not require the Muslims to support or befriend the disbelievers.**

The Prophet (peace be upon him) concluded peace treaties with the people of Makkah. **This act did not force the Muslims to befriend or support the pagans, but the feelings of hatred remain until the Opening of** Makkah **and people entered into the religion of Allah (Exalted be He) in multitudes. Similarly, he (peace be upon him) made peace with** the Jews of Madinah **for an unlimited period when he emigrated to** Madinah. **He (peace be upon him) used to buy things from them, talk to them and call them to Islam but it was not necessary to befriend or support them. Furthermore, the Prophet (peace be upon him) died while his armor was in pawn with a Jew in return for food.**

When Banu Al-Nadir, **a** Jewish tribe, **committed high treason, they were expelled from** Madinah. **When** Qurayzhah **breached the covenant and joined a besieging army of the enemy that came from** Makkah **to fight the Prophet (peace be upon him) on the Day of Ahzab, the Prophet (peace be upon him) fought them killing their leaders and taking their women and offspring captives. When** Sa`d Ibn Mu`adh **(may Allah be pleased with him) judged them, he judged that the men must be killed and the women and children taken captives. So, the Prophet (peace be upon him) said that he judged according to the judgment of Allah (Exalted be He) from above the seven heavens.**

The Muslims among the Sahabh and their followers often declared a truce with the Christians **and other non-Muslims without having to support or befriend them. Allah (may He be Praised) says,** ﴿ Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn ﴾

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Allah (Glorified be He) also says: ﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾ **He (may He be Praised) also says,** ﴿ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴾ **Allah (Glorified be He) also says:** ﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ﴾ **There are many Ayahs that convey the same meaning.**

Here is another situation showing that making peace with the Jews **or other disbelievers, when necessary, does not necessitate supporting and befriending them. When the Prophet (peace be upon him) conquered** Khaybar, **he made peace with** the Jews **and agreed that they take care of the palms and fields and the harvest was to be halved between them and the Muslims. This agreement was unlimited and they stayed in** Khaybar **under this agreement as the Prophet (peace be upon him) said,** ﴿ We will let you stay on this (condition), as long as we will. ﴾ **According to another narration,** ﴿ "We will let you stay, as long as Allah will let you stay." ﴾ **They stayed there until** `Umar **(may Allah be pleased with him) evacuated them. It is narrated that when** `Abdullah Ibn Rawahah **(may Allah be pleased with him) estimated the value due on the fruits of the palm trees one year, they alleged that the value was unjust. He (may Allah be pleased with them) told them, "By Allah! My hatred for you and my love for the Muslims will never make me treat you unjustly. If you will, accept my bulk assessment of the outcome that I made for you; otherwise we accept it all."**

Hence, these situations indicate that making peace treaties and truce with the enemies of Allah

does not require us to support or befriend them, as some of those who are not aware of the rulings of the purified Shari`ah believe.

It should be clear that making peace treaties with the Jews **or other disbelievers does not require us to change the educational curriculum or other dealings based on support and befriending. May Allah grant us success!**

Making peace with the Jews does not mean giving them everlasting ownership of land

Q 2: Does the truce with the enemies entail approving their occupation of the Muslim Land in Palestine or give the Jews permanent right to have it by force of the United Nations endorsed covenants, as it represents all the nations of the world? The United Nations imposes punishment upon any country that would claim to regain this land or fight the Jews who live there.

A: Making peace between the Muslims in Palestine **and** the Jews **does not entail the eternal right of** the Jews **therein; it is only a temporary ownership until the truce comes to an end or the Muslims become able to drive them out of their land by force during the truce.**

They should also be fought whenever possible until they embrace Islam or pay Jizyah (poll tax required from non-Muslims living in an Islamic state).

The same applies to Christians **and Magi, according to Allah's saying in Surah Al-Tawbah,**﴾ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴿**It is authentically reported from the Prophet (peace be upon him)**

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that he took Jizyah from the Magi.

They take the same ruling as the People of the Book in taking Jizyah from them, if they do not embrace Islam. However, it is unlawful to marry their women or eat their food. This is only permissible with the People of the Book, according to Allah's saying in Surah Al-Ma'idah. Al-Hafizh Ibn Kathir **(may Allah be merciful with him) interpreted Allah's saying inSurah Al-Anfal:**﴾ But if they incline to peace, you (also) incline to it ﴿**as we previously mentioned about reconciliation.**

Making peace is contingent upon the public interest

Q 3: Is it permissible, under the peace treaty with the Jewish enemy, to make the so-called normalization conventions to let them benefit from the Islamic countries in all fields, particularly economically? This yields many benefits to the enemy, increases their power and superiority, and enables them to overpower the usurped Islamic countries. Under normalization, Muslims should open the markets to the Jewish goods and should establish economic institutions such as banks and companies, in which the Jews enter as partners with Muslims. They should also share water resources, such as the Nile and the Euphrates, though they do not run through the land of Palestine.

A: It is not necessary, under the peace treaty between the Palestinian Liberation Organization (PLO) and the Jews, **to do what the questioner mentioned with regard to the rest of the countries; rather, each country should consider its own interest. So if it is in the interest of Muslims in a certain country to reconcile with** the Jews, **with regard to exchanging ambassadors, selling and purchasing and other transactions deemed lawful by the purified Shari`ah (Islamic law), there is nothing wrong with this.**

If the interest of its people lies in boycotting the Jews, **then it should act**

according to the Shari`ah interest. Likewise, all disbelieving countries take the same ruling as the Jews **in this regard.**

It is obligatory upon whoever assumes the responsibility of Muslims; a king, an emir, or a president, to care for the public interest; he should accept only what benefits them and lies in their interest, provided that it is not in contrast to the Purified Shari`ah. Otherwise, he should not deal with any of the disbelieving countries. Allah (Glorified and Exalted be He) says:﴿ Verily, Allâh commands that you should render back the trusts to those to whom they are due ﴾**Allah (Glorified be He) also says:**﴿ But if they incline to peace, you (also) incline to it ﴾

One should take the example of the Prophet (peace be upon him) when he made reconciliation with the people of Makkah and the Jews **in** Madinah **and** Khaybar. **He (peace be upon him) saidin the Sahih (authentic) Hadith:**﴿ All of you are guardians and are responsible for his charges; the ruler is a guardian and is responsible for his charges and the man is the guardian of his family and is responsible for them and the woman is the guardian of her husband's house and is responsible for it and the slave is the guardian of his master's belongings and is responsible for them. ﴾**Then he (peace be upon him) said:**﴿ All of you are guardians and responsible for your wards. ﴾**In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says:**﴿ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ﴾

This applies in the case of being unable to fight the Mushriks (those who associate others with Allah in His Divinity or worship) or enforce the Jizyah (poll tax required from non-Muslims living in an Islamic state) on them if they are People of the Book or Magians. Nevertheless, if Muslims have the ability to practice Jihad (fighting/striving in the Cause of Allah) against them and force them to embrace Islam, either that or be killed or pay the Jizyah - if

they were entitled to do so, then it is not permissible to effect reconciliation with them and leave Jihad and Jizyah. Reconciliation is permissible only in cases of need or necessity, along with the inability to fight and enforce Jizyah. Allah (Glorified and Exalted be He) says:﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾**There are so many Ayahs (Qur'anic verses) to the same effect.**

The practice of the Prophet (peace be upon him) with the people of Makkah **on the day of** Al-Hudaybiyyah **and the Conquest of Makkah and with** the Jews **when he came to** Madinah **proves what we mentioned.**

I ask Allah to guide all Muslims to what is good for them, set right their affairs, grant them understanding of religion, entrust them to pious rulers, reform their leaders and support them to fight the enemies of Allah in a way that pleases Him. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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A clarification and a commentary on an article by Shaykh Yusuf Al-Qaradawy on making peace with the Jews

Praise be to Allah, Alone. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them until the Day of Resurrection.

This is a clarification and a commentary on the article by Shaykh Yusuf Al-Qaradawy **published by Al-Mujtama` magazine issue (no. 1133) Sha`ban 9, 1415 A.H./January 1, 1995 A.D. on making peace with** the Jews. **This is also a clarification on my article published in Al-Muslimun newspaper issued in Rajab 21, 1415 A.H. in which I replied to the questions of some Palestinians.**

I have explained that it is permissible to make peace with the Jews, if it is necessary so that the Palestinians would be safe and be able to establish their religious rites.

Shaykh Yusuf **believes that what I have stated is not correct because the** Jews **are usurpers, so it is not permissible to make peace with them...**

I would like to thank him for his concern and his interest in clarifying the Truth. Undoubtedly, this matter as well as all controversial issues should be supported by evidence, as His Eminence said. The words of any person may be adopted or abandoned except the Messenger of Allah (peace be upon him). This is the basis of any disputable matter. Allah (Glorified and Exalted be He) says,﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾**.**

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He (Glorified be He) also says,﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾**This is agreed upon rule by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).**

However, I have stated evidence along with my answers on making peace with the Jews. **I have answered the questions, which were asked by some students of Faculty of Shari`ah,** Kuwait **University. These answers were published by Al-Muslimun magazine issued on Friday Sha`ban 19, 1415 A.H/January 20, 1995 A.D. They clarify the doubtful matters to my fellow brothers.**

Shaykh Yusuf, **may Allah grant success to him and other scholars said,** "Quraysh **took the properties and the houses of the Muhajirun (Emigrants from Makkah to Madinah) as Allah (Exalted be He) says inSurah Al-Hashr,**﴿ (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say). ﴾**The Prophet (peace be upon him) made peace with** Quraysh **on the Day of** Al-Hudaybiyyah **in the sixth year of the Hijrah (Prophet's migration to Madinah). He (peace be upon him) signed this treaty even though** Quraysh **oppressed the Muhajirun (Emigrants from Makkah to Madinah) seizing their properties and houses. This was out of the Prophet's care for the public interest of all Muslims including the Muhajirun, those who may accept Islam, and so on.**

Shaykh Yusuf **stated the following example, "If a person takes another person's house and drives him out into the desert, the usurper and the wronged person made reconciliation to give only a part of the house to his original owner ..." Shaykh** Yusuf **said that such reconciliation is not valid. I believe this is strange and a falsehood for undoubtedly, it is permissible for the oppressed person to take some of his rights and reconcile with the oppressor, because of his inability to**

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take his rights. It is fundamentally acknowledged that what is not fully realized shall not be totally left. Allah (Glorified and Exalted be He) says,﴿ So keep your duty to Allâh and fear Him as much as you can ﴾**Allah (Glorified and Exalted be He) also says:**﴿ and making peace is better. ﴾**Undoubtedly, it is better for the oppressed to take one or more rooms to live in with his family than to live in the open air.**

As for Allah's (Exalted be He) saying,﴿ So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. ﴾**This Ayah (Qur'anic verse) is in case the oppressed person is more powerful than the oppressor and is able to take his rights. It is not permissible for him in this case to surrender and make peace, because of**

having the upper hand and the ability to take his rights. However, it is permissible for the oppressed person to make peace, if he is not powerful as stated by Al-Hafiz Ibn Kathir **(may Allah be merciful with him) in his explanation of this Ayah. The Prophet (peace be upon him) called for peace on the Day of** Al-Hudaybiyyah, **when he saw that it was beneficial for the Muslims and better than fighting. He (peace be upon him) is the best example in all his affairs for Allah (Glorified and Exalted be He) says,**﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴾**.**

When the Jews breached the treaty and he (peace be upon him) was able to fight them, he conquered them on the day of the Liberation of Makkah. Allah (Exalted be He) him victory and empowered him over them until he forgave them, praise be to Allah.

I hope from His Eminence Shaykh Yusuf **as well as my fellow scholars to reconsider this matter in the light of the Shar`i evidence, apart from their emotions.**

I hope that he would read my replies which were published by Al-Muslimun magazine on 19/8/1415 A.H. corresponding to 20/1/1995 in which I have clarified that it is Wajib (obligatory) to undertake Jihad (fighting/striving in the Cause of Allah) against the Jews **and others, if it is possible until they embrace Islam or pay the Jizyah (poll tax required from non-Muslims living in an Islamic state) as indicated by the Ayahs and the Hadiths. It is permissible to make peace when the Muslims are incapable of fighting following the example of the Prophet (peace be upon him) and adhering to the Shar`y evidence, general or specific. This is the path of salvation and happiness in this worldly life and in the Hereafter.**

Allah (Exalted be He) is the One whose help is sought to guide the Muslim and their rulers to all that pleases Him. May Allah grant them deep understanding of religion and help them hold fast to it. I ask Him to support His Religion and make His Word superior. I ask him to reform the affairs of the Muslim rulers and guide them to rule according to His Shari`ah and beware of its contrary. He is the the One who is Capable of doing so!

May Peace and Blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow him in righteousness!

A special speech delivered by His Eminence to Al-Haras Al-Watany [National Guard] magazine clarifying that fundamentalism is not to an insult

Priorities of Da`wah

Q 1: O Eminence Shaykh, Da`wah (calling to Islam) is a great mission; what then are the topics that a Da`y (caller to Islam) should deal with nowadays?

A: Undoubtedly, calling to Allah and Islam is the mission of all messengers (peace be upon them all). Allah (Glorified be He) sent all messengers to call people to Him and revealed the Divine Scriptures, of which the greatest, the most superior, and the final scripture is the Holy Qur'an, to achieve Da`wah purposes, to tell people about Islam, warn them against all that opposes it, call them to good morals and deeds, and warn them of bad ones.

The most important issue to which we have to call people nowadays as well as at all other times is to call them to Tawhid (belief in the Oneness of Allah/ monotheism). A Da`y has to tell people about Allah's Names and Attributes. People have to be called to believing in Allah's Names and Attributes as they are, in a way that suits Allah (Glorified and Exalted be He) and without any Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). This is to conform to Allah's saying: ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ ﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

Du`ah (callers to Islam) have to pay attention to Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) that the Mushriks (those who associates others with Allah in His Divinity or worship) acknowledged. It is to believe that Allah is the Lord, Creator, and Sustainer of all creatures; that He (Glorified be He) is Ever Living, the One Who sustains and protects all that exists, the Benefit Giver, and the Harm Inflicting. Muslims and non-Muslims alike believe in the foregoing. Even Abu Jahl **and other Kafirs (disbelievers) of** Quraysh **acknowledged Tawhid-ul-Rububiyyah and thus Allah mentions that such an acknowledgement is proof against them regarding their denial of Tawhid-ul-Uluhiyyah (Oneness of Worship).**

Du`ah thus, wherever they are, have to clarify to people the reality of Tawhid with which Allah sent His messengers (peace be upon them all). Moreover, people have to be warned against Shirk (associating others with Allah in His Divinity or worship), worshiping dwellers of graves, seeking help from the dead, vowing or offering sacrifices for their sake, making Tawaf (circumambulation) around their graves, and all other wrong practices of today's Mushriks.

Moreover, people have to be told that making Du`a' (supplication) to idols, trees, stones, Jinn (creatures created from fire), angels, prophets, stars, or any absent human being is impermissible. Nay, doing so is major Shirk regarding which Allah (Glorified be He) says: ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿

However, it is permissible to call upon a live and present person. It is also permissible to seek their help regarding things that they are able to do. Proof for the foregoing is that Allah says while relaying the story of Musa (Moses, peace be upon him) with the Coptic: ﴾ The man of his (own) party asked him for help against his foe ﴿

On the other hand, Du`ah should explain to people that they must believe in the Messenger of Allah (peace be upon him), witness that he is the true Messenger of Allah to both Jinn and mankind, and follow him (peace be upon him) while believing in all that Allah and His Messenger told us about. People must also believe in all other messengers, the hereafter, Jannah (Paradise) and hellfire, and Predestination; its good and bad consequences.

Du`ah thus have to clarify all important principles including Tawhid, belief in Allah, and His

messengers (peace be upon them all) specially the Last one i.e. Prophet Muhammad (peace be upon him). People must also believe in the Last Day, Jannah, hellfire, all angels, Divine Scriptures, and Predestination whether good or bad. After that, Du`ah have to call people to Salah (Prayer), Zakah (obligatory charity), Sawm (Fast) of Ramadan, Hajj, dutifulness to parents and maintaining the ties of kinship. People also have to be called to enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) such as Zina (premarital sexual intercourse and/or adultery), theft, different kinds of oppression, Ghibah (backbiting), Namimah (tale-bearing), Riba (usury), and ill-gotten gains.

My advice to those people

Q 2: A blessed revival prevails through the Islamic world. It bears glad tidings to all Muslims. Nevertheless, this revival is not concerned with the Fiqh (Islamic jurisprudence) or the principles of Islamic `Aqidah (creed). What is the advice of Your Eminence regarding this revival?

A: I advise all Muslims, young and old, men and women to carefully recite, contemplate, comprehend, and act upon the Book of Allah, the Ever-Glorious Qur'an. They should ask about problematic issues

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and refer to the authenticated books of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as those written by Ibn Jarir, Ibn Kathir, Al-Baghawy and the like in order to realize the meanings of the Speech of Allah and adhere to what the Book of Allah support including Tawhid (belief in the Oneness of Allah/monotheism), devotion, carrying out Allah's Commands and avoiding His Prohibitions. One should also give attention to the books that follow the way of the Salaf (righteous predecessors), such as Al-Tawhid, Thalathat Al-Usul, Kashf Al-Shubuhat by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), Al-`Aqidah Al-Wasitiyyah by Shaykh Ibn Taymiyyah, Lam`at Al-I`tiqad, by Ibn Qudamah, Sharh Al-Tahawiyyah, by Ibn Abu Al-`Iz and the like books that follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). There are the abridged books of Hadith such as Al-Arba`in Al-Nawawiyyah and its complement by Ibn Rajab, 'Umdatul-Hadith, by Shaykh `Abdul-Ghany Al-Maqdisy and Bulugh Al-Maram by Ibn Hajar.

Regarding the books on Mustalah Al-Hadith (Hadith terminology), there is Nukhbat Al-Fikr and its commentary by Al-Hafiz Ibn Hajar. Concerning Usul-ul-Fiqh (principles of Islamic jurisprudence), there is the book of Rawdat Al-Nazir by Ibn Qudamah.

The intention is that they should take care of the principles of `Aqidah, Usul-ul-Fiqh, and Mustalah Al-Hadith, for this benefits them and is the basic of all sciences. In the Fiqh, there are the books of 'Umdatul-Al-Fiqh by Al-Muwaffiq, Zad Al-Mustaqni` by Al-Hajawy and Dalil Al-Talib.

Such books concerning Fiqh benefit the seeker of knowledge and help him understand and review issues with their evidences. All this is important for the seeker of knowledge.

Attacking the Islamic Da`wah and accusing it of fundamentalism and extremism

Q 3: It has become common in some of the media to accuse the youth of the Islamic revival of being extremists and fundamentalists. What is your opinion in this regard?

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A: Whatever the case, this is a mistake that has come from the east and the west, from the Christians, communists and Jews, and others who try to put people off the call to Allah and its supporters. They want to do injustice to the Da`wah (calling to Islam) by calling it extremism or fundamentalism or whatever names they give it.

Undoubtedly, calling people to Allah is the religion of the messengers. It is their path and their way. The people of knowledge are obliged to call others to Allah and to be active in doing so. The youth are obliged to fear Allah and to adhere to Al-Haqq (the Truth), not to go to extremes or be harsh.

It may so happen that some of the youth are ignorant, so they go to extremes in some matters, or they are lacking in knowledge, so they are negligent in some other matters. But all the youth and others, such as the scholars, must fear Allah and seek Al-Haqq with evidence i.e. what Allah and His Messenger (peace be upon him) said. They should be aware of Bid`ah (innovation in religion) and exaggeration. They should also be aware of ignorance and shortcomings. No one among them is infallible and some of the people may err by doing too much or by falling short. But that does not mean that everyone is at fault; the fault rests with those who make the mistake.

However, the enemies of Allah among the Christians and others who are following in their footsteps have made this a means of attacking the Da`wah and putting an end to it, by accusing its people of being extremists and fundamentalists.

What does "fundamentalism" mean?

If they are fundamentalists in the sense that they adhere to the fundamentals or basic principles i.e. what Allah and His Messenger said, then this is praised, not condemned. Adhering to the fundamentals, the Book of Allah, and the Sunnah (whatever is reported from the Prophet) is commendable and may not be condemned. What is to be condemned is to overdo things, fall short, or go to extremes and be harsh, or do not do what they have to do – this is what is to be condemned.

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But the person who adheres to the right principles, derived from the Book of Allah and the Sunnah of His Messenger (peace be upon him), is not at fault; this is perfect and he is to be praised. This is what is obligatory upon seekers of knowledge and those who call others to Allah. They should adhere to the fundamentals of the Book of Allah and the Sunnah of His Messenger (peace be upon him), and whatever they know of Usul-ul-Fiqh (principles of Islamic jurisprudence), `Aqidah (creed) and Mustalah Al-Hadith (Hadith terminology), and the other remarkable bases of evidence. They should have basic principles which they follow.

Describing the Du`ah as fundamentalists is a general word which does not mean anything apart from condemning them and putting people off. Fundamentalism is not a bad thing but a good thing, indeed.

If the seeker of knowledge adheres to the fundamentals, pays attention to them, and stays up at night to study them from the Book of Allah and the Sunnah of His Messenger (peace be upon him), and what the scholars have stated, there is nothing wrong with that. But going to extremes in following Bid`ah is what is wrong, and going to extremes of ignorance and falling short is also wrong.

The Du`ah (callers to Islam) are obliged to adhere to the fundamentals of Shari`ah (Islamic law) and adhere to the middle course to which Allah has guided them, for Allah has made them an Ummah (nation based on one creed) justly balanced. So the Du`ah have to be justly balanced and adopt the middle course between exaggeration and negligence. They should be steadfast in adhering to Al-Haqq according to the bases of Shari`ah evidences. There should be neither exaggeration nor negligence, but the moderation that Allah has enjoined.

The obligation of counseling

Q 4: It was frequently mentioned that someone is an extremist, another is moderate, the other is zealot and the like of other attributes. Your Eminence, is it permissible to use such attributes? How can we treat the problem of extremism these days?

A: These words may be said by some people who do not know their meanings

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or know their meanings but accuse people of these things while they free of charge

It was mentioned earlier that extremism is being immoderate through extremism or negligence. The general trend among these people is designating, with these attributes, people who they claim to be immoderate and extreme. Mutazamit (zealot) is a person who is not ready to say or accept the truth or to follow the people of truth.

They use these attributes to make people hate Da`wah (call) to the cause of Allah (Glorified and Exalted be He). But one should offer advice, if he finds failure to do what should be done or extremism by exceeding the proper bounds. These two trends may be done by some people. They may also be committed by some of the callers to the cause of Allah. But this is not a general attribute of the callers to Allah. Some of them may commit some mistakes; extremism or negligence. Therefore, they have to be advised and informed of these mistakes in order that they might follow the right path.

Handling Extremism

Q 5: How can we handle the problem of extremism?

A: This problem can be handled by the scholars who should instruct and guide people; if they know that a person exceeds and commits a Bid`ah (innovation in religion), they should point out the matter to him, such as those who deem a sinner as a Kafir (disbeliever/non-Muslim). This is the creed of Khawarij (separatist group that believes committing a major sin amounts to disbelief). Khawarij regard a sinner as a Kafir. One should know that there is a dividing line; the sinner has a ruling, the Mushrik (one who associates others with Allah in His Divinity or worship) has a different ruling and the innovator has another ruling as well. He should be instructed and guided to goodness in order to be enlightened and to know the rulings of the Shari`ah (Islamic law) with regard to each case; he should not make the sinner in the status of the Kafir, or the Kafir in the status of the sinner. The sinners whose sins are less than Shirk (associating others with Allah in His Divinity or worship), such as the fornicator, thief, backbiter, and Riba (usury/interest) consumer have a ruling, and if they die in this case, they are subject to the Will of Allah. The Mushrik who worships the grave dwellers

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and seek help from the dead beside Allah is judged as a disbeliever. He who reviles or ridicules the Din (religion) of Islam is also a disbeliever. People are at degrees and not equal, so each should take his status and ruling through insight and evidence, rather than whims and ignorance. This is the approach of scholars.

The scholars should guide people, particularly the youth who are susceptible to extremism, exaggeration or falling short; they should be enlightened and instructed for they have little knowledge, so they should be shown the way to Al-Haqq (the Truth).

Joining the Islamic groups

Q 6: A lot of Muslim youth ask about the ruling on joining Islamic groups and adhering exclusively to the methodology of a particular group.

A: It is obligatory on every person to adhere to Al-Haqq (the Truth) i.e. what Allah and His Messenger (peace be upon him) said, not to adhere to the methodology of any group, whether it is Ikhwan-ul-Muslimin (the Muslim Brotherhood; a political group also calling to Islam), or Ansar Sunnah or any other group. He should adhere to Al-Haqq. If he joins Ansar Al-Sunnah and helps them with regard to matters in which they are following Al-Haqq, or he joins Ikhwan-ul-Muslimin and agrees with them on matters in which they are following Al-Haqq, without going to extremes or being negligent, there is nothing wrong with that. Nevertheless, if he adheres to their set of beliefs and never deviates from it, this is not permitted. He has to follow Al-Haqq wherever it leads him. If Al-Haqq is with Ikhwan-ul-Muslimin, he has to follow it, and if it is with Ansar Al-Sunnah, he has to follow it, and if it is with another group, he has to follow it. He has to follow Al-Haqq and help all other groups with regard to Al-Haqq but he should not adhere to a particular way of thinking without forsaking it even if it turns out to be false or mistaken. That is wrong and is impermissible. He should be with the group in every way in which they are correct but not with them in the matters in which they are wrong.

Violence harms Da`wah

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Q7: Is it obligatory upon callers to the cause of Allah in a Muslim society that does not apply the laws of Islamic Shari'ah to call for changing regimes by force?

A: One should call to the cause of Allah, advise, and direct people to goodness without changing things by force. This is because calling to change through force opens a door of evil upon Muslims and blocks the avenues of Da`wah (calling to Islam). Moreover, this may lead to tightening the grip around the callers. But callers to the cause of Allah should practice Da`wah with wisdom, good saying, fair admonition, and the best manner. Callers should also advise those who are in authority and other officials. They also have to advise the public and direct them to goodness and truth. They should work according to Allah's saying:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾Allah (Glorified and Exalted be He) also says:﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾Allah orders us to argue with the people of scripture; Jews and Christians in the best manner except for those who do wrong. Wrongdoers should be dealt with in another way. Their case should be reported to the ruler in order to do his best to remove their wrongdoing through the considerable means of Shari'ah.

Da`wah is a collective obligation

Q 8: Is it obligatory for every Muslim to practice Da`wah (calling to Islam)? Or is it the duty of a group of those who are specialized in religious affairs and rulings of Shari`ah (Islamic law)?

A: Da`wah is a collective obligation. If those who are qualified to practice it in any country, town, village or tribe undertake it, it will no longer be an obligation due from others.

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In such a case, it will be a supererogatory act for those who do not practice it, provided that those who practice Da`wah have knowledge, insight and capability to call to Islam according to the teachings of the Qur'an and the Prophet (peace be upon him). If Du`ah (callers to Islam) cooperate, it will be better. Allah (Glorified and Exalted be He) says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching ﴾**And:**﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾

Attacking the visitors of Islamic countries

Q 9: What is the ruling on attacking the foreign tourists visiting the Islamic countries?

A: This is not permissible. It is not permissible to attack anyone, whether foreign tourists or workers, since they are given protection in Muslim countries. However, one should advise the country to prevent them from doing what is not religiously lawful. But being aggressive towards them is not in any way permissible. With regard to the individuals who do unlawful things, it is not permissible for anyone to kill, strike, or harm them; rather, their affairs should be referred to the rulers, since attacking them is considered an attack against people who entered under protection which should not be violated. Their affairs should be referred to those who can prevent giving them access to the country or prevent the abominable act they do in public.

With regard to advising and calling them to Islam or to quit the abominable acts that they do if they are Muslims, this is necessary and supported by the Shar`y (Islamic legal) evidences. Allah is the one Whose Help is sought. There is neither might nor power except with Allah!

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Comments on some books of Shaykh `Abdul-Rahman Ibn `Abdul-Khaliq

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From `Abdul `Aziz Bin `Abdullah Ibn Baz to His Honorable Eminence Shaykh `Abdul-Rahman ibn `Abdul-Khaliq.

May Allah guide you to what pleases Him and increase you in knowledge and Iman (Faith), Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I received your letter dated 8/3/1415 A. H. and that was handed to me by the honorable brother `A. Kh. S. All that you explained in your letter is clear. May Allah grant you guidance and success.

I was so delighted by what you mentioned that you abide by the practice of the Salaf (righteous predecessors) and those who followed them rightly. I was pleased with your statement that all things you stated that oppose the way of the Salaf were only mistakes or due to forgetfulness and I was delighted by your mentioning that you are keen to know your mistakes to correct them in case they are truly ascribed to you.

I was also happy because of your declaration that you forgive and pardon those who wronged you and that you seek to be rewarded by Allah (Glorified and Exalted be He) for this etc.

However, I received your letter on the thirtieth of the month of Safar 1415 A.H. after the forty-second session of the Council of Senior Scholars had ended. If we need to review your letter in the Council, we will do so next session In sha'a-Allah (if Allah wills).

Following are the names of your books that I have comments on: **First:** Usul Al-`Amal Al-Jama`y "Basics of collective work".

Second: Al-Khutut Al-Ra'isiyyah Li Ba`th Al-Ummah Al-Islamiyyah. "Main Guidelines for the revival of the Muslim Nation".

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Third: Wujub Tatbiq Al-Hudud Al-Shar`iyyah "The Obligation of applying the Islamic legal penalties".

Fourth: Mashru`iyyat Al-Jihad Al-Jama`y "Legality of collective fighting/striving in the Cause of Allah".

Fifth: Al-Wasayah Al-`Ashr "The ten commandments".

Sixth: Fusul Min Al-siyasah Al-Shar`iyyah "Chapters from Islamic law based policy".

Seventh: A comment on a tape entitled: Al-Madrasah Al-Salafiyyah "School of Salafiyyah' those following the way of the righteous predecessors'".

Firstly: You mentioned in your book Usul Al-`Amal Al-Jama`y what reads: "Some of those who are ascribed to the call of Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) claimed that whoever starts a Jama`ah (group) for Da`wah (calling to Islam) and Jihad (fighting/striving in the Cause of Allah) is a Kharijite (member of a separatist group called Khawarij that believes committing a major sin amounts to disbelief)".

- "They also claimed that 'the governmental' regime and parties contradict Din (religion)."

- Moreover, you claimed that some of the seekers of knowledge who attribute themselves to Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) gave the contemporary rulers rights that were neither given to Abu Bakr As-Sidiq nor `Umar ibn Al-Khattab, and that, as far as you know, has no precedence in the whole Muslim history and had not been mentioned by any trustworthy scholar in any book. Such rights are: no one is permitted to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) or forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) unless they get permission from the Imam (ruler) and that it is impermissible to repel any attack against Muslim territories unless the Imam permits so. You mentioned that the advocates of the foregoing thus gave the ruler the same attributes of the Lord (Glorified and Exalted be He). Truth thus is what the ruler ordains and falsehood is what he declares Haram (prohibited). According to such seekers of knowledge, whatever the Imam does not decide should not be decided by anybody else. In other words, whatever affairs of Din and interests of Muslims the Imam neglects, Muslims have to ignore in order not to displease the Imam.

(Usul Al-`Amal Al-Jama`y pp. 10-11). This is what you mentioned in your book. Nevertheless, I do not know that any of the followers of Shaykh Muhammad Ibn `Abdul-Wahhab

(may Allah be merciful with him) said so. You then did not refer to the source book from which you cited this or the person who told you so. Otherwise, you have to acknowledge that you were mistaken, that such a claim has no valid root and that you now know that none of the followers of Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) had said so. You also have to verify the authenticity of your sources in your future writings and your aim should be clarifying the truth and falsehood without mentioning names of people except when necessary.

Secondly: You said in your tape Al-Madrasah Al-Salafiyyah: "Scholars of Saudi Arabia are totally unaware and ignorant of contemporary problems... (and that) their Salafiyyah is a traditional worthless one."

Such a saying from you is false for scholars of Saudi Arabia know about all contemporary problems and they wrote many books on them. All praise be to Allah Alone, I am one of scholars who dealt with contemporary problems and I wrote uncountable writings on them. All praise be to Allah Alone, scholars of Saudi Arabia are amongst the most knowledgeable scholars of the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They follow the same understanding of our Salaf regarding Tawhid (belief in the Oneness of Allah), issues relating to Allah's Names and Attributes, issues relating to warning against Bid`ahs (innovations in religion), etc. Thus if you are ignorant of all this, you have to read the series of Ibn Qasim called Al-Durar Al-Sunniyyah, the Fatwas of our Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him), and our own writings on this i.e. our Fatwas and published books.

Undoubtedly, what you said about the scholars of Saudi Arabia is untrue and a serious mistake. You thus have to correct yourself and declare this in local newspapers in Kuwait and Saudi Arabia. I ask Allah (Exalted be He) to guide us all, to help us return to the truth and stay firm on it. Verily, Allah (Glorified be He) is the Best One to be asked.

Thirdly: You mentioned in your book Al-Khutut Al-Ra'isiyyah Li Ba`th Al-Ummah Al-Islamiyyah pp. 72-73: "Our Arab and Islamic countries do not generally apply Shari`ah (Islamic law) except to some of the personal status issues. However, all our countries with no exception follow laws of the West or the East regarding all financial transactions and political and international laws. The same applies to criminal laws such as Hudud (ordained punishments for violating Allah’s Law) are imported and fabricated etc.", p. 78.

Such generality is incorrect for, all praise be to Allah Alone, Saudi Arabia applies Shari`ah, establish Hudud, and Shar`y (Islamic legal) courts have been founded all over the Saudi Arabian Kingdom. Nevertheless, I do not claim that Saudi Arabia or any other country is infallible.

Besides, I came to know that the sultan of the government of Brunei ordered that Shari`ah has to be applied with regard to all matters and under all circumstances. You then have to withdraw such a statement and declare so in local newspapers of the Kingdom of Saudi Arabia and Kuwait. Had you said "most of the Arab and Muslim countries...", this would have been convenient as it is the reality of the matter. I ask Allah to grant us all guidance and success.

Fourthly: You mentioned in your book Wujub Tatbiq Al-Hudud Al-Shar`iyyah p. 26:

"3- Removing the causes of crime before applying the punishment: Apart from fanaticism and ignorance I say: 'It is definitely impermissible to apply the Shar`y punishment before removing the reasons of the crime. We have to excuse the criminal if they were under the influence of monopoly, injustice, the absence of social solidarity, and the spread of selfishness.

I say: in such a society there may be excuses for whoever is obliged to commit theft and whoever is obliged to commit Zina (adultery) to support her child, old mother, or sick father.

I think it is a sign of naivety and ignorance that we punish the adulterer or the fornicator while we allow all kinds of wantonness and libertinism. Therefore, it is neither rational nor wise that we apply Shar`y criminal Hudud before removing all causes of the concerned crimes.'" See p. 27.

Again, what has been mentioned above is incorrect. It contradicts truth and I do not know of any scholar who said the same except a narration that `Umar (may Allah be pleased with him) suspended the application of theft Hadd (ordained punishment for violating Allah’s Law) during the year of famine. However, even if such a narration is Sahih (authentic), the issue still needs Ijtihad (juristic effort to infer expert legal rulings) and insight.

Anyway, explicit texts of the Qur'an and Sunnah (whatever is reported from the Prophet) clearly state the obligation of inflicting the Hadd on whomever is proven to be guilty.

You have thus to withdraw what you have mentioned in this book and declare this in local newspapers in Kuwait and Saudi Arabia. You also have to declare so in a special book in which you withdraw all your mistakes.

It is well known that truth is firm as `Umar (may Allah be pleased with him) said to Abu Musa Al-Ash`ary (may Allah be pleased with them all). Consequently, returning to the truth is better than persisting in falsehood.

May Allah guide us all to what pleases Him! May He protect us all from the causes of His Anger!

Fifthly: You called in your book Mashru`iyyat Al-Jihad p. 28, 37, 39 and your book Al-Wasaya Al-`Ashr p. 71, 44 to dividing Muslims into groups and parties and mentioned that such division is a good phenomenon.

Nevertheless, it is well known that your call referred to above opposes the Qur'an and Hadith. For example, Allah (Glorified be He) says:﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾Allah (Glorified and Exalted be He) also says:﴿ Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. ﴾

There are many other Ayahs (Qur'anic verses) to the same effect.

Moreover, the Prophet (peace be upon him) said:﴿ Allah is pleased with three things you do: that you worship Him and do not associate anything with Him, that you take hold of the rope of Allah altogether and that you give good counsel to the one to whom Allah gives command over you. ﴾There are many other Hadiths to the same effect.

You have thus to withdraw this and declare it in local newspapers as well as in the book in which I advised you earlier to compose and mention all the mistakes you corrected.

Sixthly: You mentioned in your book Fusul Min Al-Siyasah Al-Shar`iyyah pp. 31-32 that demonstrations were amongst the means that the Prophet (peace be upon him) used to make Da`wah.

As I do not find any text to prove this, please tell me your reference and source of information.

If you do not have an authorized source for the foregoing allegation, then you have to withdraw it. It is considerable to mention that I do not know any text to prove such a claim. It is well known that demonstrations lead to many evils. Anyway, if there is a Sahih text on demonstrations, this has to be completely clarified so that corrupters do not use it as proof for their false demonstrations.

Finally, I ask Allah (Exalted be He) to help us all to acquire beneficial knowledge, to do good deeds, to set right all our hearts and actions, to make us amongst the guiding and the guided people. Verily, Allah is the Most Generous, the Most Bountiful.

As-salamu `alaykum warahmatullah wabarakatuh.

The ruling on demonstrations

(Part No : 8, Page No: 246)

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable son Shaykh `Abdul-Rahman Ibn `Abdul-Khaliq

May Allah guide him to do what pleases Him and make His religion victorious through him. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your honorable letter, dated 14/4/1415 A.H. It pleased me to know your acceptance of my recommendations. May Allah grant you more success and make you and us among the guided callers. He is the Most Generous.

I understood what you mentioned concerning the act of demonstration and knew, as you stated, that the Isnad of this narration is weak due to the unreliability of the narrator Ishaq ibn Abu Farwah. Yet, even if this narration is authentic, it is of the acts that took place at the very beginning of Islam before the Hijrah (Prophet's migration to Madinah) because the Shari`ah was not yet complete.

It is well-known that the basic rules of commands, prohibitions, and other aspects of religion rely on the proven principles of Shari`ah set after Hijrah. With regards to Jumu`ah (Friday), `Eids Prayers, and other gatherings such as Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Istisqa' (Prayer for rain) the Prophet (peace be upon him) advised us to offer, these acts are done out of displaying the rites of Islam and have nothing to do with demonstrations.

May Allah guide us and all Muslims to useful knowledge and act accordingly! May Allah rectify our hearts and deeds! May Allah protect us and all Muslims from the delusive trials and the insinuations of Satan for He is the One Who is capable to do so. As-salamu `alaykum warahmatullah wabarakatuh

A piece of advice to the Afghani leaders and people

(Part No : 8, Page No: 247)

From 'Abdul 'Aziz Bin 'Abdullah Ibn Baz to officials and others of the Afghani people.

May Allah guide them to what satisfies Him and may He gather them on His piety!

Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I advise all of you to fear Allah (may He be Praised) in private and publicity and in all your affairs. You should also cooperate in righteousness and piety with the state and others from among the individuals in the society. You should also thank Allah (may He be Praised) for what He grants you of victory upon your enemies and for the establishment of the Muslim state in your country. Moreover, you also have to recommend one another to the truth and forbearance in supporting it. You should work according to Allah's saying:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾Allah (Glorified be He) also says:﴿ By Al-`Asr (the time). ﴾ ﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾The Prophet (peace be upon him) said:﴿ Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴾ Jarir Ibn `Abdullah Al-Bajaly, the great Companion (may Allah be pleased with him), said:﴿ I gave the pledge of allegiance to the Prophet (peace be upon him) to offer prayers perfectly, to pay the Zakat (obligatory charity), and to give sincere advice to every Muslim. ﴾

It is obligatory upon Muslims everywhere to advise and recommend one another to the truth, cooperate on righteousness and piety, enjoin good and forbid evil with wisdom and fair admonition.

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They should also show kindness and good manners in their Da`wah along with devotion to Allah alone out of seeking his reward. They also have to avoid hypocrisy, ostentation, and obscenity in sayings and doings. Allah (Glorified and Exalted be He) says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾Allah (Glorified and Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾Allah (Glorified and Exalted be He) also says:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾Allah (Glorified and Exalted be He) also says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

The Prophet (peace be upon him) said:﴿ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ One who guides to something good has a reward similar to that of its doer. ﴾

There are many Ayahs (Qur'anic verses) and Hadiths that encourage Da`wah (calling to Islam), advising each other and cooperating in righteousness.

Allah is the One who is asked to guide us, you and all Muslims to what pleases Him and to set right our hearts and deeds. We ask Him to make His religion victorious, keep His word superior, set right the affairs of all Muslims everywhere, grant them good understanding of their religion, make their leaders the best among them and set right their leaders. He is the guardian of all these things and the only One who is able to do this. Peace and blessings of Allah be upon you!

General advice to our Afghani brothers, may Allah gather them on guidance

(Part No : 8, Page No: 249)

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions, and whoever follows his guidance.

The disaster facing Afghani brothers worsened after the breakout of disunity and fighting among the Afghani Mujahidin (those who strive in the cause of Allah). Some even rebelled against the president of their country. Since it is obligatory upon the subjects to obey their ruler in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), Muslims are sad at this news. Subjects should not rebel against or fight their rulers, since the Prophet (peace be upon him) said:﴾ You should kill whoever seeks to disrupt your unity when you are governed by a single leader ﴿**.Related by** Muslim **in his Sahih (authentic book of Hadith).It is authentically reported in many Hadiths that it is obligatory to obey the ruler, even if he oppresses or wrongs people unless he commits a plain act of Kufr, for revolt will result in rampant corruption and serious consequences that may exceed his wrong and oppression.**

Therefore, our fellow Afghani Mujahidin should fear Allah (Exalted be He) and work out their problems by mutual understanding and consultation rather than fighting and bloodshed. It is also impermissible for all striving squads to rebel against their Muslim country under arms, for this involves disobedience to Allah (Exalted be He) and His Messenger (peace be upon him), and is considered a stimulant to spread anarchy, mischief and bloodshed without a just cause. Moreover, it is impermissible for the prime minister or any other person to renounce allegiance. People should not follow him in this. The Afghani people should assemble around their president, hear and obey him in Ma`ruf, and strive with him against the rebels.

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The Prime Minister Hekmatyar **,** Dostum, **and others should fear Allah (Exalted be He), quit fighting and revolt, and resort to solve all problems peacefully. Furthermore, they should refrain from fighting and blood shed, pursuant to Allah's Saying (Glorified be He):**﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿**This in in addition to the saying of the Prophet (peace be upon him) in the previous Hadith:**﴾ You should kill whoever seeks to disrupt your unity when you are governed by a single leader ﴿**And his saying (peace be upon him):**﴾ Whoever observes an act of disobedience to Allah committed by their commander, should abhor this act, but never refrain from obeying him (i.e. the commander) ﴿**In addition to his saying (peace be upon him):**﴾ Whoever secedes from obedience (to the commander) and separates him/herself from Muslims main body then dies (in this state), will have died a death of Jahiliyyah (pre-Islamic time of ignorance i.e. deviated) ﴿**There are many Hadiths mentioned to this effect.**

Therefore, I recommend all Mujahidin to observe Taqwa to Allah (Glorified and Exalted be He), solve all problems through mutual understanding and peaceful methods, and hasten to quit fighting and render the purified Shari`ah (Islamic law) as the source of judgment in all matters of dispute among insightful scholars. May Allah guide everybody to whatever pleases Him, gather their hearts on Taqwa, grant them all good end, and preserve them all from following the Satan and their lusts, for He is Most Generous and Bountiful.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Advice to the wise leaders and fighters in Yemen

Shaykh 'Abdul 'Aziz Bin 'Abdullah Ibn Baz, the General Mufti of the Kingdom of Saudi Arabia and president of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta', gave the following advice:

Important advice and an urgent call

This is from 'Abdul 'Aziz Bin 'Abdullah Ibn Baz to the leaders, heads, and wise people fighting in Yemen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Fear Allah regarding all the people of Yemen. I advise you to fear Allah regarding weak people who cannot defend themselves, the women and children, the elderly, the sick and the injured. Do not ruin the crops, shed more blood, knock down houses and destroy everything. Where are your wise minds? More importantly, where is your wisdom? Be merciful to babies, old people and women. By fighting each other, you are only giving the enemies of Islam a reason to gloat and you are destroying your country with your own hands. Do not fill people's hearts with spite. Rather, prevent bloodshed and preserve blood relations and brotherhood in Islam. Beware of immoderation and return to the Qur'an and Sunnah (whatever is reported from the Prophet). Return to

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the Qur'an whenever you disagree, may you be among the successful. Allah (Glorified and Exalted be He) says:﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿Allah (Glorified be He) also says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿

Dear leaders! Fear Allah in relation to His servants. Do not lead them to lethal enmities, severing the ties of kinship, and deep wounds. Seek Allah's Refuge from going on with this war and becoming among those described by Allah as:﴾ Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? ﴿Beware of being among those about whom Allah says﴾ And when he turns away (from you "O Muhammad "صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. ﴿

Fear Allah through Whom you demand your mutual rights and do not cut the relations of kinship. Abstain from doing these purposeless acts that will harm you before anyone else. They are nothing but great mischief and Allah has forbidden seeking mischief. Allah says:﴾ "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)." ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters). ﴿Remember Allah's blessings to you and follow the Ayah (Qur'anic verse)

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where Allah (Exalted be He) says:﴾ So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth. ﴿

Dear leaders! Learn from what has happened to other Muslim countries around you. They live in destruction, enmity, ruin and chaos. May Allah guide them!

I advise you to save your nation, maintain its interests, and escape the afflictions of this war. This can be done by returning to the Truth and guidance of the Qur'an. Use your wisdom and mercy to solve your problems according to Shari`ah (Islamic law). Why can you not discuss things rationally and reach a conclusion, considering the nation's best interest! Seek refuge with Allah from taking this dangerous road which leads to war. Do not keep on kindling it, for it will burn men, women, children, crops and the nation's future, as you have seen.

I am only giving you this advice because I pity you and it saddens me to see you fighting and destroying each other's houses. This is heinous if done by the enemies of religion, let alone your brothers who face the same Qiblah (direction faced for Prayer towards the Ka`bah), recite the same Book and follow the same Prophet (peace be upon him)! Be kind, for Allah grants for kindness that which He does not grant for severity. Allah loves those who show mercy and shows them Mercy. The Prophet (peace be upon him) said,﴾ "The Merciful shows mercy to those who show mercy. Show mercy to those on Earth and the One Who is in Heaven will show mercy to you." ﴿

He (peace be upon him) also said,﴾ "Anyone who does not show mercy will not be shown mercy." ﴿Furthermore, Allah

(Glorified be He)

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exhorts making peace and praises those who do. Allah (Glorified be He) says:﴾ and making peace is better. ﴿Allah (Glorified and Exalted be He) also says:﴾ There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind ﴿He (Glorified and Exalted be He) says:﴾ So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. ﴿

Accept this advice from someone who is hurt and sad at seeing Fitnah (temptation) spreading among Muslims and finding them antagonizing one another and taking up arms against each other.

May Allah benefit you with my advice and guide you to prevent the dangers of wars, for He is Ever-Near and Responsive!

Peace and blessings be upon our Prophet Muhammad, his family and his Companions!

The General Mufti of the Kingdom of Saudi Arabia,

President of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta',

and head of the constitutional council of the Muslim World League in Makkah

Supporting the meeting of Yemeni scholars

(Part No : 8, Page No: 255)

All praise be to Allah alone. May Peace and Blessings upon the seal of all prophets; our Prophet Muhammad and upon his family and Companions.

I have read the decisions of the Yemeni scholars (may Allah grand them success) in their meeting held on Safar 2, 1915 A.H., and which lasted for three days. They asked the state (may Allah grant it success) to carry out all reforms pointed out in their decision that was published in the Middle east newspaper (issue no. 5708 in 7/15/1994 A.D.)

I thank all scholars for their recommendations and support what they have decided in all aspects of reform especially what was mentioned in the fourth article of their nine requests. These nine requests are the most important ones and the most crucial aspects of reform. They are also one of the causes of happiness for the Yemeni society in this world and the hereafter.

I hope that all officials in Yemen headed by his eminence the president of the state will work to achieve these requests with vigor, sincerity and truthfulness.

I ask Allah to grant the scholars good rewards for these recommendations, double their rewards, and increase them in knowledge and guidance. We ask Him also to guide all officials in Yemen to what sets right the affairs of the country and the people. He is the guardian and the One who is able to do this.

Peace and blessings of Allah be upon our Prophet Muhammad and upon his family and Companions!

'Abdul 'Aziz bin 'Abdullah ibn Baz

The head of the constituent council of Muslim World League at Makkah

A call for aiding Muslims in Bosnia and Herzegovina

(Part No : 8, Page No: 256)

All praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah and upon his family and Companions!

The Muslim world league in Makkah appeals to the international community and Muslim governments to hasten in supporting Muslims in Bosnia and Herzegovina with military forces that support them to defend themselves and deter the oppressive Syrpians.

There is no doubt that anyone who has the least amount of knowledge and a desire for justice realizes the Serbian oppression and aggression against Muslims in Bosnia and Herzegovina. People also know that Serbians should be punished in order to be deterred from their oppression and to comply with international treaties. This should also be done to rescue Muslims in Bosnia and Herzegovina from oppression and recurrent aggressions without paying any attention to international treaties.

O Muslim rulers, you should support your brothers, defend them, and ask the international community to use its influence to stop the aggression of Serbians and to punish them severely in order that they might abide by the international conventions that Muslims in Bosnia and Herzegovina abide by.

Allah is the One who is asked to support the truth and the truthful people and to disappoint the evil and its party. We ask Him also to inflict upon them His wrath that will never be withdrawn from the guilty; the oppressive Serbians. He is the Most Generous and Most Bountiful. Peace and blessings be upon our Prophet Muhammad and upon his family and Companions.

'Abdul 'Aziz bin 'Abdullah ibn Baz

The head of the Constituent Council of the Muslim World League, Makkah

The obligation of supporting oppressed Muslims in Bosnia and other states, upon all Muslims as much as they can

(Part No : 8, Page No: 257)

All praise be to Allah, may the peace and blessings of Allah be upon the Messenger of Allah and upon his family, Companions and those who follow his guidance!

Whoever knows the status of Muslims in Bosnia and Herzegovina **and what they have suffered of oppression at the hands of** the Croatians, the Serbs, **and their helpers, will grieve and suffer greatly because of their negligence and abandonment of their fellow Muslim brothers. Muslims do not support them sufficiently in a way that enables them to defend themselves and restore what was usurped of their land. Allah has ordained the support of the oppressed and deterrence of the oppressors whether Muslims or non-Muslims. Allah (Glorified and Exalted be He) says:** ﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. ﴿

If Allah orders Muslims to fight against the aggressive Muslim group until it returns back to the truth and justice, it would be more worthy for them to fight against the unbelieving groups that commit aggression. Allah (Exalted be He) says: ﴾ And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper. ﴿ **This means that no one should help or protect them. Allah (Exalted be He) says:** ﴾ The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. ﴿ **and:** ﴾ but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance ﴿

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It was authentically reported that the Prophet (peace be upon him) ordered the support of wronged people. He (peace be upon him) said: ﴾ "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Apostle! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him." ﴿ **Supporting the wronged people and deterring the oppressors everywhere and from any race is a logical, instinctive and legal obligation. All Muslim states, Security Council and the United Nations have to help the oppressed people in** Bosnia **and other states with money, arms and soldiers. They should also deter the oppressors by all means until they give up their aggression and the oppressed people get all their rights. Whoever does this for the sake of Allah will acquit himself of responsibility before Allah and will receive a great reward for his efforts. By doing so, people will feel safe, rights will be returned to their due owners and an end will be put for the aggression of the oppressors. Allah (Glorified and Exalted be He) says:** ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿ **and:** ﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿ **The Prophet (peace be upon him) said:** ﴾ Be on your guard against committing oppression, for oppression is a darkness on the Day of Recompense. ﴿ **and:** ﴾ Allah (may He be Glorified and Exalted) said: "My servants, I have forbidden wrong for Myself and have forbidden it among you, so do not wrong one another." ﴿ **and:** ﴾ A Muslim is the brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs. ﴿

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There are many Ayahs (Qur'anic verses) and Hadiths that make it obligatory to help the wronged, deter the oppressors, cooperate for goodness and recommend one another to the truth and patience in supporting it.

Allah is the One Who is responsible for supporting the oppressed everywhere, humiliating the wrongdoers, setting right the affairs of all Muslims, appointing as leaders those who are the best among them, setting right their leaders, supporting them with the truth, backing the truth with their efforts and safeguarding all Muslims against misleading temptations and insinuations of the devil. Allah is the Most Bountiful, the Most Generous.

May peace and blessings of Allah be upon our Prophet Muhammad and upon his family and Companions! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A call for the Muslim nation to help Bosnia and Herzegovina

(Part No : 8, Page No: 260)

This is a call from 'Abdul-'Aziz ibn 'Abdullah Ibn Baz to all Muslims everywhere.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

You are aware of what the people of Bosnia and Herzegovina are suffering from oppression, persecution, murder, displacement and merciless war that destroys everything. This war is launched by an aggressive and disbelieving state that hates Islam and Muslims. This state, Serbia, does not respect the ties of kinship or treaties.

All Muslims, people or governments, should hasten to help Muslims with all means of support; food, medicine, influence and other kinds of help. Everybody should do what they can. Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿,﴾ So keep your duty to Allâh and fear Him as much as you can ﴿,﴾ And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿,﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿and,﴾ Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. ﴿The Prophet (peace be upon him) said:﴾ A Muslim

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is the brother of another Muslim. He neither wrongs him nor forsakes him. ﴿(Agreed upon by Al-Bukhari and Muslim). The Prophet's saying: "nor forsakes him" means thatthe Muslim never lets his brother down. The Prophet (peace be upon him) said:﴾ He who equips a warrior in the Cause of Allah (is like one who actually fights) and he who looks after the family of a warrior in the Cause of Allah in fact participated in the battle. ﴿and,﴾ The example of those who spend their wealth in the Cause of Allah is like the one who fasts by day and prays by night. ﴿and,﴾ A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. ﴿

There are many Ayahs (Qur'anic verses) and Hadiths that denote the virtue of fighting in the Cause of Allah, paying charity for the sake of Allah, helping the wronged and deterring the wrongdoers.

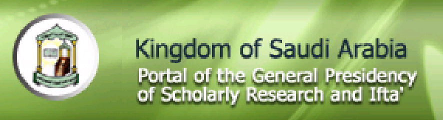
I advise all Muslims to introduce urgent aid to your brothers and sisters in Bosnia through the authorized committees and reliable organizations, including the supreme organization for gathering donations for the Muslims of Bosnia and Herzegovina, headed by Prince Salman ibn `Abdul-`Aziz, Emir of Riyadh.

I advise all Muslims to donate to it until Allah grants victory to Muslims and their helpers in Bosnia and Herzegovina, lets down the wrongdoers and the war comes to an end. Muslims in this area deserve to receive help from the money of Zakah and other means of donation.

It is to be taken into consideration that donations are deposited in the Bank of Riyadh, Al-Rajihi Bank and Al-Ahli Bank.

Allah is the One Who is responsible for supporting His religion, keeping His Word high, granting victory to our brothers in Bosnia and Herzegovina upon their enemies from among Serbians and others and suppressing the enemies of Islam everywhere. I also ask Him to grant success and victory to those who fight in His cause everywhere over their enemies. He (Glorified and Exalted be He) is All-Hearer of invocations and Ever-Near of response.

Peace and blessings of Allah be upon our Prophet Muhammad and upon his family and Companions!



Help Muslims of Bosnia and Herzegovina with money and weapons

In his speech to the Muslim masses, his Eminence Shaykh `Abdul-`Aziz ibn `Abdullah Ibn Baz, **the General Mufty (Islamic scholar qualified to issue legal opinions) of** the Kingdom of Saudi Arabia **and President of the Council of Senior Scholars, called upon all Muslims, individuals and governments, to back the Muslims in** Bosnia and Herzegovina **and provide them with the money and weapon they need.**

I advise all Muslims, individuals and governments, to help and be keen to support the Muslims in Bosnia and Herzegovina **where they are being overpowered by the** Serbians. **The Muslims there are in dire need of money, weapon, and Du`a' (supplication). They suffer from killings, transgressions, and aggression of the enemy, while they are firmly resisting and showing steadfastness in religion, he added. Allah (Glorified and Exalted be He) says,** ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾**and,**﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾**He (Glorified and Exalted be He) also says**﴿ Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism). ﴾**and,**﴿ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴾**The Prophet (peace be upon him) said,**﴿ The similitude of believers in regard to

to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of fever and sleeplessness. ﴾He (peace be upon him) also said,﴿ A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers. ﴾He (peace be upon him) also said,﴿ Whoever fulfills the needs of his brother, Allah will fulfill his needs. ﴾(Agreed upon by Imams Al-Bukhari and Muslim)

There are an abundance of Ayahs and Hadith regarding the virtue of Jihad, cooperating in righteousness and piety, and Muslims supporting one another as much as they can, especially against the enemy.

Making Du`a' (supplication) for those Muslims in Qunut (supplication recited while standing after bowing in the last unit of Prayer) in each Salah is also a form of cooperation in righteousness and piety. This was the conduct of the Prophet (peace be upon him) that we must follow. He used to make Qunut after rising from Ruku' in the last Rak`ah (unit of Prayer) during the times of afflictions and enemy's aggressions. He would ask Allah (Exalted be He) to remove it. He used to frequently do so in Fajr (Dawn) and Maghrib (Sunset) Prayers and sometimes in the five Prayers.

O Muslims! Hasten to support your brothers in Islam in Bosnia and Herzegovina as much as you can with money, weapon, and Du`a'. May Allah accept your efforts and grant them victory. The enemy defeated them and supported the other enemies against them. All Muslims are obliged to cooperate in righteousness and piety, to hold firm to the rope of Allah, and ask Him to grant them victory over the enemy and the good outcome. Allah (may He be Praised) says,﴿ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾Allah (Exalted be He) also says,﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾

We ask Allah (Exalted be He) by His Most Beautiful Names and Honorable Attributes to make the Muslims in Bosnia and other places victorious, to turn the calamity of evil against the enemy and let them down. We ask also Allah (Exalted be He) to unify their word on the truth and make them firm in guidance, for He is Omnipotent over all things.

May peace and blessings be upon His Messenger and Prophet, Muhammad ibn `Abdullah, his family, Companions, and followers in righteousness!

Answer to a question about the children of raped women

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From `Abdul-`Aziz ibn `Abdullah Ibn Baz

to dear brother A.K.A.G., may Allah guide him.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter that included a question about the children of raped women in Bosnia and Herzegovina, and your request for some useful books.

It is a pleasure of mine to send you a copy of my books "Majmu` Fatawa Al-Tawhid", "Al-`Aqidah Al-Wasitiyyah", "Fat-h Al-Majid Sharh Kitab Al-Tawhid", "Al-Usul Al-Thalathah", "Al-`Aqidah Al-Tahawiyyah" and "Al-Tahqiq wal-Idah", may Allah help you benefit from them.

As for the children of raped women, the Muslims should take care of them, raise them in an Islamic way, and not leave them to the Christians and such people, according to Allah's saying,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴿The Prophet (peace be upon him) also said,﴾ The similitude of Mu'mins (believers) in regard to mutual love, affection and sympathy is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. ﴿They take the same ruling as orphans, and Allah has prescribed being kind to orphans in particular.

May Allah grant you and all the Muslims success and help you do everything good.

As-salamu `alaykum warahmatullah wabarakatuh.

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Appeal to Muslims to help Chechnya

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to our Muslim brothers, may Allah guide them and us to follow the path of His righteous servants and make them and us among those who support His upright Din (religion). Amen!

May Allah's peace and blessings be upon you.

Allah (Exalted be He) states:﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿﴾ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. ﴿﴾ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴿and:﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿Allah (Glorified and Exalted be He) also states:﴾ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴿It was authentically reported that the Prophet (peace be upon him) stated:﴾ The similitude of believers in regard to mutual love, affection, and empathy is that of one body; when any limb aches, the whole body aches, because of sleeplessness and fever. ﴿

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The Prophet (peace be upon him) is also reported to have said:﴾ "A believer to another believer is like the bricks of a building, each one strengthening each other." Thereupon, the Prophet (peace be upon him) clasped his hands and interlaced his fingers. ﴿In another Hadith the Prophet (peace be upon him) stated:﴾ He who equips a warrior in the way of Allah is like one who actually fights, and he who looks after the family of a warrior in the way of Allah has participated in the battle. ﴿He (peace be upon him) also said:﴾ Strive against the Mushrikun (disbelievers) with your wealth, lives, and voices. ﴿

There are many Ayahs (Qur'anic verses) and Hadiths which are known to us that indicate the superiority of Jihad (fighting/striving in the Cause of Allah) and encourage the virtue of participating in and donating one's property to equip those who fight in the Cause of Allah.

Therefore, Muslims are bound to hasten to rescue their Chechen brothers who are defending their lands against the oppressive and aggressive attacks of the Russians. They are in need of a helping hand so that they can resist the immense and heavily armed enemy of Russia.

Sacrificing one's life and property for the sake of helping the Mujahids (those striving/fighting in the Cause of Allah) is one of the best deeds through which one can draw near to Allah. They are the worthiest of all people to be given Zakah (obligatory charity) and other charities. Chechen Muslims are in dire need of help to fight the enemy of Islam and Muslims. They are trying their best to purge the Muslim land of Chechnya from the atrocious aggression of the disbelieving communists.

It is the duty of rulers and wealthy Muslims to aid the Chechen fighters. I call upon all my Muslim brothers of rulers and wealthy Muslims to donate portion of the wealth Allah has bestowed upon them to their Chechen brothers and to give it to their Chechen brothers.

In more than one Ayah (Qur'anic verse) Allah (Blessed and Exalted be He) has made it obligatory on the wealthy Muslims to give his Zakah to his fellow Muslim. In one Ayah, Allah (may He be Praised) states:

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﴾ And those in whose wealth there is a recognised right ﴿﴾ For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened). ﴿In another Ayah Allah (may He be Praised) states:﴾ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴿In other Ayahs:﴾ The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. ﴿and:﴾ And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿

Allah (may He be Praised) grants instant reward for the assistance which a Muslim gives to his brother. The reward may also be given to him in the Hereafter on a day when neither wealth nor children will be of any benefit except those who turn to Allah with a sound and sincere heart. Allah may also protect that charitable Muslim from suffering some calamities which might have befallen him or his property but for Allah's mercy and the charity he donates. Allah repels the evil of calamities due to the charities and the good deeds one performs. Allah (Glorified and Exalted be He) states:﴾ And whatever good you send before you for yourselves, (i.e.

Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward. ❳Allah (Glorified and Exalted be He) also states:❲ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ❳The Prophet (peace be upon him) stated:❲ The wealth of a man will not diminish by giving charity. ❳and:❲ Charity extinguishes (i.e., removes) the sins as water extinguishes fire. ❳In an authentic Hadith the Prophet (peace be upon him) is reported to have said:❲ Save yourself from Hell-fire even by giving half a date-fruit in charity. ❳

Your Muslim brothers in Chechnya are suffering from the woes of hunger, loss of lives,

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and homelessness. They are in dire need of clothing, food, medicine and weapons that assist them in fighting their enemies. Extend a hand of sympathy to them by giving them of the bounties Allah has favored you with. Be sure that by this act Allah will bless your wealth and double your reward. As mentioned earlier, Allah (may He be Praised) states:❲ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward. ❳Also:❲ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ❳The Prophet (peace be upon him) is reported to have stated in Hadith Qudsy (Revelation from Allah in the Prophet's words) in which Allah (Glorified and Exalted be He) stated:❲ O son of Adam! Spend (i.e. in the cause of Allah) and I shall give you. ❳

We ask Allah (Glorified and Exalted be He) to grant double reward and accept the good deeds of those who participate in assisting their brothers of the Mujahidun in Chechnya. May Allah give His support to them and all Mujahidun everywhere. May He help them remain steadfast, grant them understanding of His religion, make them truthful and sincere and grant them victory over the enemies of Islam wherever they be.

Allah Alone is able to do this. May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The duty of supporting Muslims and the ruling on Jihad

(Part No : 8, Page No: 270)

From `Abdul-`Aziz ibn `Abdullah Ibn Baz

to the respected brother, A.`A. A, may Allah grant him success. Amen!

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I received your letter in which you mentioned the condition of the Muslim Ummah (community). We ask Allah to support His Din (religion) of Islam, make His Word supreme, and to return to the Ummah its glory and greatness. I extend my thanks to you for your interest in the affairs of Muslims and your concern for their safety and well-being.

As for what you should do to contribute to the support of your Muslim brothers and your question about the ruling on Jihad:

I would like to inform you that Jihad is a collective obligation. There is nothing wrong in wishing to join your oppressed brothers of the Muslim soldiers on the condition that you seek the permission of your parents if they are still alive. This is based on the Hadiths narrated in this regard.

I advise you to be an earnest seeker of knowledge and to acquire knowledge of Din at the hands of versed scholars who follow the path of Salaf (righteous predecessors) and support the Sunnah (whatever reported from the Prophet) of Prophet Muhammad. I also advise you to give due concern to studying the books of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), such as the books written by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). You can also study Imam Malik's book, Al-Muwatta', Imam Ahmad's book Al-Musnad, as well as the books written by Shaykh-ul-Islam Ibn Taymiyyah, Ibn Al-Qayyim, Shaykh Muhammad Ibn `Abdul-Wahhab and other scholars of Sunnah. You should do your best to invite people to Allah according to your knowledge Allah has bestowed upon you. You should also advise your close friends, family members and others in a good way and the best argument based on the Qur'an, authentic Sunnah of the Prophet,

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and the statements and views of virtuous and versed scholars who follow the path of true `Aqidah (belief).

We ask Allah to grant you understanding of His Din, help and guide you to perform righteous deeds. Allah is the All-Hearer, Ever-Near.

As-salamu `alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Tribal laws and the call to revive them

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Praise be to Allah, the Lord of the Worlds, and may Allah's peace and blessings be upon the most honorable of Prophets and Messengers, Muhammad, his family, Companions and those who followed them in righteousness until the Day of Judgment.

I read an article published in `Ukazh newspaper, the issue out on Wednesday, 24th Muharram, 1414 A.H., about the tribal laws and the call to revive them. I see it is incumbent upon me to reply to this article and clarify the danger and corruption it entailed. This is because reviving tribal and pre-Islamic traditions entails the choice of other than the Qur'an and Sunnah as reference, and this contradicts the sanctified Shari`ah (Islamic law).

Out of sincere advice to Allah's Servants, I say that

all the Muslims should refer to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him) in everything, not to the tribal customs and habits or positive laws. Allah (Glorified and Exalted be He) says, ﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾**He (Glorified be He) also says,**﴿ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. ﴾**He (Exalted be He) also says,**﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾

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He (Glorified and Exalted be He) also says,﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾**All the Muslims should submit to the rulings of Allah and His Messenger, and not prefer any other ruling to that of Allah and His Messenger. Just as `Ibadah (worship) should be dedicated to Allah Alone, the ruling should be for Allah only, according to His saying,**﴿ The decision is only for Allâh ﴾

Referring to anything other than the Qur'an and the Sunnah of Allah's Messenger (peace be upon him) is one of the gravest Munkars (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and most disgraceful sins. Whoever refers to anything other than the Qur'an and the Sunnah might even be declared a Kafir (disbeliever) if they believe it is lawful to do so or that other rulings are better. Allah (Glorified and Exalted be He) says,﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

Whoever does not refer to Allah and His Messenger in the fundamental, subsidiary matters of the religion and all rights is not considered Mu'min (believer). Actually a person who refers to the judgment of anyone other than Allah and His Messenger has in fact referred to the judgment of Taghut (false gods).

Thus, it can be deduced that it is impermissible to revive tribal laws, customs and traditions to which they refer instead of Shari`ah prescribed by Allah, the Most Wise, the Most Merciful. They should be undermined and ignored,

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and Shari`ah should be referred to instead, as it guarantees goodness and welfare for everyone in this world and in the Hereafter. Tribal chiefs should not judge among the people according to customs and traditions that are groundless in religion and that were not revealed by Allah; they should rather refer disputes to Shari`ah courts. However, it is permissible to reconcile between two disputing parties in a way that removes grudges and satisfies both of them without contradicting the sanctified Shari`ah, according to Allah's Saying,﴿ and making peace is better. ﴾**Allah (Glorified and Exalted be He) also says,**﴿ There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind ﴾**He (Glorified and Exalted be He) also says,**﴿ So fear Allâh and adjust all matters of difference among you ﴾**It was authentically reported from the Messenger of Allah (peace be upon him) that he said,**﴿ Reconciliation between Muslims is permissible, except the one which turns lawful things into unlawful and unlawful things into lawful. ﴾

We should all stick to the Qur'an and the Sunnah of Allah's Messenger (peace be upon him),

refer to them, be aware of whatever contradicts them and perform sincere Tawbah (repentance to Allah) of what contradicts Shari`ah.

May Allah guide everyone to what He likes and what pleases Him; and protect us all from the delusive Fitnah (trial, temptation, sedition) and Satanic insinuations. He is All-Hearer, Ever-Near.

May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

Answers to some questions submitted by students to His Eminence

The ruling on Isbal without the intention of pride and wearing silk for men

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Q 1: What is the ruling on Isbal (lengthening and trailing clothing below the ankles) without the intention of pride? Is it permissible for men to wear silk clothes in certain situations?

A: It is impermissible for men to lengthen and trail their clothes below the ankles, even if it is not out of pride, as the Messenger of Allah (peace be upon him) forbade this and said in a Sahih (authentic) Hadith,❨ Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who lengthens and trails his Izar (garment worn below the waist) below the ankles, he who reminds (the people) of what he gives, and he who sells his merchandise by false swearing. ❩Related by Muslim. The Prophet (peace be upon him) also said,❨ On the Day of Resurrection, Allah will not look at a person who drags his garment (behind him) out of pride. ❩

Those two Hadiths indicate that it is impermissible for men to perform Isbal. It is even more sinful if done out of pride. Isbal should be only for women, as their feet are `Awrah (private parts of the body that must be covered in public).

Men should be aware of Isbal in general, and they should wear clothes that do not exceed their ankles, according to the previously mentioned proofs and the saying of the Messenger of Allah (peace be upon him),❨ The part of an Izar that hangs below the ankles is in Hellfire. ❩Related by Al-Bukhari in his Sahih Book of Hadith.All this is about men. As for women, there is nothing wrong in Isbal as previously mentioned.

It is also impermissible for men to wear silk clothes; it is only permissible for women, according to the saying of the Prophet (peace be upon him),❨ Gold and silk are permitted for the women of my Ummah (nation) and prohibited for men. ❩However, if silk is worn as a treatment, such as in cases of itching or so, there is no harm in wearing it by men.❨ The Prophet (peace be upon him) gave permission for Al-Zubayr and Talhah to wear silk clothes, as they had itching. ❩

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This was out of treatment. It is also permissible for men to wear clothes embroidered with silk of about two, three or four fingers length, as this was authentically established in the Sunnah.



How to wake up for Fajr Prayer everyday

Q : What are the methods I can use in order not to miss the Fajr (Dawn) Prayer? I go to bed early but wake up after sunrise.

A: Every Muslim has to fear Allah (Exalted be He) and offer the Five Obligatory Daily Prayers at their appointed times. He has to try all means that help him in this regard. One of the means that he can try in order to offer the Fajr (Dawn) Prayer in congregation is to sleep early and to set the alarm for the Fajr prayer time. In this way he will be able to arise at the right time and attend the congregational Prayer. He should also ask Allah (Exalted be He) to help him wake up at Fajr time. Another means he can try is to recite the Dhikr (rememberance of Allah) which is said upon sleeping. This way, Allah (Exalted be He) will help him wake up to offer Fajr Prayer in congregation.

Underestimating the importance of religious education

Q 3: Some teachers of science underestimate the importance of religious education. They accuse students who study religion of failure and negligence and claim that this branch of knowledge is the easiest of all educational disciplines. What is your reply to this?

A: Those teachers are mistaken. It is a duty upon them to encourage students to learn religious knowledge along with all other branches of knowledge. Religious education is considered the most important field of science, because the students have to learn about their religion and know the duties Allah has prescribed upon them, so that they can realize the true meaning of worship for which they were created. Thus, religious education is a means toward achieving this objective, provided that

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the students receive knowledge at the hands of good teachers and at the same time exert all their efforts to seek knowledge.

Teachers and all those in charge of the educational process are bound to encourage the study and make use of religion. This way the students will be able to understand their religion and can benefit themselves as well as other Muslims. The Prophet (peace be upon him) is reported to have said: (If Allah wants to do good to a person, He makes him comprehend the religion.) **(Agreed upon by Al-Bukhari and Muslim).**

One means of attaining felicity is to seek acquisition of religious knowledge. Students should be encouraged to care about this kind of education together with all other branches of science. They should set an example for others by showing perseverance, earnest desire to learn and by enduring difficulties with patience, no matter what branch of knowledge they are studying.

Advising Muslims who practice supererogatory acts of worship regularly but are neglectful of obligatory acts

Q 4: What is your advice to Muslims who practice supererogatory acts of worship regularly but are neglectful of obligatory acts?

A: This is a big mistake. A Muslim's duty is to perform and care about obligatory acts of worship more than supererogatory ones. They have to perform what Allah has prescribed for them and avoid what He has prohibited. It would be better for them to be concerned with practicing supererogatory acts of worship. First and foremost, concern has to be paid to practicing obligatory acts of worship like Salah (Prayer), Zakah, fasting the month of Ramadan and other obligations. A Muslim has to avoid neglecting the obligations of Allah. As for supererogatory acts, they may observe as many of them as they are able to. There is nothing wrong with them being unable to practice them.

It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴾ Allah the Almighty has said: "Whoever shows enmity to a Waliy (pious man) of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works (i.e. Nawafil) so that I shall love him. When I love him,

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I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask (something) of Me, I would surely give it to him; and were he to ask Me for refuge, I would surly grant it to him. ﴿(Related by Al-Bukhari in his Sahih (authentic book of Hadith)).

This noble Hadith is indicative of the prohibition of causing harm or showing enmity to the believers who are the Awliya of Allah. Allah (may He be Praised) says:﴾ No doubt! Verily, the Auliyâ’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ﴿﴾ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ﴿Every single believer falls under the category of Waliy whom others should love and treat with kindness and whom they should avoid antagonizing or causing any harm or oppression to.

Residing in a country that prevents a Muslim from declaring his religion

Q 5: Sheikh, what should a Muslim who is committed to his religion and who lives in a non-Muslim state that obliges him to shave his beard, forsake performing prayer and commit evil deeds publicly do? Is abandoning his family and money considered a kind of immigration?

A: A Muslim should avoid residing in a country that invites him to commit unlawful things or obliges him to do them as abandoning prayer, shaving beard, adultery or drinking alcohol. He should leave and immigrate these states because they are evil ones even if he disobeys his parents. This is because obeying Allah takes precedence over anything else. Obeying one's parents is only in what is permitted. The prophet (peace be upon him) said: (Submission is obligatory only in what is good (and reasonable).) **and** (There is no submission in matters involving Allah's disobedience or displeasure.) **Therefore, one should leave any country where he can not declare the rites of his religion or if he is obliged to commit evil deeds.**

Private tuition

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Q 6: Some students ask about seeking the help of some teachers who help them with difficult school subjects outside school in return for a sum of money. It is to be noted that it is the student who persistently asks for this. Does the ruling change if the outdoor teacher happens to be the same school teacher? Does this act contradict the Hadith which states: ❪“Seeking knowledge is a duty upon every Muslim.”❫

A: There is nothing wrong if a student seeks the help of a teacher who helps him with with difficult school subjects. There is no difference whether he asks the help of teacher of the subject or any other teacher unless this is banned by school regulations. In this case, the student will have to adhere to the rules. If there is no rule to ban this, there will be nothing wrong with students receiving tuition outside school.

A piece of advice to students' parents

Q 7: Some people see that parents' carelessness and preoccupation with business are responsible for children's low performance at school. Is there any piece of advice you can give to these parents?

A: There is no doubt that parents' neglect of their children and lack of encouraging them to acquire knowledge are responsible for their low performance at school.

Parents and elder brothers are thus advised to help young children have a good understanding of Islam, pay due concern to seeking knowledge and keep

regular attendance at school.

Neglecting children or behaving in a lenient manner with them is responsible for their failure, inactivity and lack of knowledge.

Parents and elder brothers should punish careless children. They should also encourage their children to be hardworking, active and punctual. They should also encourage them to keep regular attendance at school as well as regular performance of congregational Salah (Prayer).

We ask Allah to guide all Muslims to perform their duties towards their children and towards others. He is the best One to make Du`a' to and the Ever-Near to answer it.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

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The healing cure for feeling of fear

From 'Abdul-'Aziz ibn 'Abdullah Ibn Baz

to the honored brother from Algeria, may Allah grant him success! Ameen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I received your letter, may you receive guidance from Allah!

You asked for my advice for the best cure for the state of fear you are suffering from, because of your society which believes in superstitions, sorcery, demonic possession, fearfulness of objects other than Allah.... etc. And you need my advice to get out of this state of fear.

I would like to tell you that I was greatly pleased with your keeping company with Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and your anxious keenness to know about the Islamic standpoint regarding the topic of fear in religion and other topics. In his book entitled, Fath Al-Majid Sharh Kitab Al-Tawhid,

Shaykh `Abdul-Rahman Ibn Hasan (may Allah be merciful with him) clarified the different categories of fear when he commented on the Ayah (Qur'anic verse) which reads:﴿ It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. ﴾

He stated that fear falls under three category:

First category: fear that leads to falling into major Shirk (associating others with Allah in His Divinity or worship)

Second category: fear that leads to committing sins but is not Shirk

Third category: natural feeling of fear caused by expectation of bad situations, and this category is permissible

The first category involves a state of fear arising from belief that idols, the dead, trees,

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rocks, jinn or any other object can cause you harm even in the absence of tangible reasons proving their ability to do that. This type of fear constitutes major Shirk.

The second category involves a state of fear arising from belief that enemies, relatives or others can bring harm to you and because of this you find a justification for committing sins or abandoning religious duties.

It is this type of fear to which the following Ayah (Qur'anic verse) refers. The Ayah reads:﴿ It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. ﴾The Ayah means that Allah (may He be Praised and Exalted) orders the believers not to fear the disbelievers in a way that makes them abandon the religious duty of jihad (fighting/striving in the Cause of Allah).

The third category involves experiencing a natural feeling of fear due to the presence of relevent causes like putting a lock on a door for fear of theft, wild animals or the sneaking of scorpions and snakes into the house. Permissible precautionary measures are thus taken for protection against the occurrence of similar situations. One may also eat and drink due to fear of hunger and thirst. In conclusion, it is my pleasure to give you the book entitled, Fath A-Majid, hoping that you will read and benefit from it. We ask Allah to grant you steadfastness upon His straight path and endow you with good understanding of Islam. Allah is the All-Hearer, the Ever-Near.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Explanation of some Ayahs

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This letter is from `Abdul-`Aziz ibn `Abdullah Ibn Baz

to the honorable brother professor M.A., may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your letter, which included the following:

I would like your Eminence to explain the meaning of the following Ayahs, ﴿ **And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad).** ﴾ **and,** ﴿ His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴾ **and,** ﴿ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower. ﴾ **and,** ﴿ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. ﴾

I would also like Your Eminence to explain the Hadith of the slave-girl which was recorded by Muslim when the Messenger of Allah (peace be upon him) asked her, ﴿ "Where is Allah?" She replied, "In the heaven." He (peace be upon him) asked her, "Who am I?" She replied, "You are the Messenger of Allah." He (peace be upon him) said to her master, "Free her for she is a believer." ﴾

I would like you to explain the meanings of these noble Ayahs and the Hadith of the Messenger of Allah (peace be upon him).

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I would like to inform you that the general meaning of these Ayahs and the Prophetic Hadith show the Glorification and Highness of Allah above His Creation and that nothing of His creatures' affairs, tiny or large, secret or open, is hidden from Him. These Ayahs also demonstrate His Comprehensive Power over everything and negate disability away from Him (Glorified and Exalted be He).

The following are the detailed explanations of each Ayah. Allah (Exalted be He) says,﴿ His Kursî extends over the heavens and the earth ﴾It denotes the greatness and vastness of His Kursy (Allah’s Chair), indicating the greatness and excellent competency of its Creator. His saying,﴿ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴾means that it does not burden or cause Him fatigue to guard the heavens and earth and all that is in between. This is an easy matter for Him. Allah (Exalted be He) sustains everything, has perfect sight over everything, nothing ever escapes His knowledge, and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills and no one can ask Him about what He does, while they will be questioned. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

Allah (Glorified be He) says,﴿ And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84) ﴾This ayah indicates that it is He Who is called Allah (Exalted be He), throughout the heavens and the earth. It is He who is worshiped. The inhabitants of the heavens and the earth believe in the Oneness of Allah and His Oneness of Worship. They call Him Allah (Exalted be He) and supplicate to Him in fear and in hope, except the disbelievers among the Jinn and mankind. It also denotes that the Knowledge of Allah encompasses everything and all that His servants do secretly or publicly. It does not matter whether the deed is done in secret or openly.

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Allah (Exalted and Glorified be He) records all the deeds of His servants, good and evil.

Allah's (Glorified be He) Saying,﴿ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower. ﴾It means that He is the Lord of those who are in the heavens and the Lord of those who are on earth; all of them worship Him and are humble before Him, except those who disbelieve in Him. He is Wise in His legislation and Predestination and has full knowledge of all the deeds of His servants.

His (Glorified and Exalted be He) saying,﴿ Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the

Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. ❳It means that Allah (Glorified be He) watches all His creation wherever they are, perfectly hears their speech, whether uttered in public or secret, and knows their deeds. His honorable angels are assigned to write down and record all the people do or say, even though He has better knowledge of this and hears them perfectly.

According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), "with" refers to Allah's Knowledge. There is no doubt that His Knowledge encompasses all things, as well as His Sight. He (Glorified and Exalted be He) is never lacking in knowing all their affairs. Meanwhile, He is above all creation, rising over (Istiwa') His Throne in a way that befits Him, the Glorified and Exalted, and does not equate with His creatures' attributes. Allah (Glorified and Exalted be He) says,❲ There is nothing like Him; and He is the All-Hearer, the All-Seer. ❳On the Day of Resurrection Allah (Exalted be He) will inform them

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of what they did in this worldly life. He is the All-Knower of everything and is encompassing all things. He is the Knower of the Ghayb (the Unseen). Not absent from Him is an atom's weight within the heavens or within the earth or what is smaller than that or greater, but is in a Clear Register.

As for the Hadith of the slave-girl whose master wanted to free her as expiation for his mistreatment of her, her master came to the Messenger of Allah (peace be upon him) and told him about his act. The Prophet (peace be upon him) asked him to bring her to him and asked her,❲ "Where is Allah?" She replied, "In the heaven." He (peace be upon him) asked her, "Who am I?" She replied, "You are the Messenger of Allah." He (peace be upon him) said to her master, "Free her, for she is a believing woman." ❳This Hadith indicates that Allah (Exalted be He) is above His Creation and that acknowledgement of this matter counts as a proof of Iman (Faith). This is a brief meaning of the Ayahs you asked about.

It is the duty of every Muslim to follow the line of conduct of Ahl-ul-Sunnah wal-Jama`ah regarding such Ayahs and authentic Hadiths, which convey the same meanings and discuss Allah's Names and Attributes. They believe in and affirm His Names and Attributes in a way that fits Him without Tamthil (likening Allah's Attributes to those of His Creation), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tahrif (distortion of the meaning). This is the right approach adhered and agreed upon by the Salaf. Every Muslim is obliged to avoid all that causes Allah's anger and give up the approach of the misguided people who negate or allegorically interpret Allah's Attributes. Allah (may He be Praised) is greatly Exalted over the ignorant unjust people. The Permanent Committee for Scholarly Research and Ifta' issued a Fatwa on confirming the Highness of Allah (Glorified be He). Kindly, find attached a copy it, together with a copy of Al-`Aqidah Al-Wasitiyyah, a book written by Shaykh-ul-Islam Ibn Taymiyyah with a commentary by Shaykh Muhammad Khalil Al-Harras. This book tackles the topic at hand extensively.

May Allah grant us all useful knowledge and help us work accordingly and succeed in doing what pleases Him. He is All-Hearer and Responsive!

As-salamu `alaykum warahmatullah wabarakatuh! (May Allah's Peace, Mercy, and Blessings be upon you!)

Explanation of the Ayah which reads: ﴾ There is no compulsion in religion. ﴿

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What is the meaning of the Ayah (Qur'anic verse) which reads: ﴾ There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. ﴿

A: Commenting on this Ayah, scholars (may Allah be merciful with them) have stated that Allah (Exalted be He) commands Muslims not to compel others to embrace Islam, because the path of righteousness, followed by Muhammad (peace be upon him), his Sahabah (Companions) and those who follow them, is distinct from that of falsehood or﴾ the wrong path ﴿This wrong path was followed by Abu Jahl and his likes of the polytheists who used to worship objects other than Allah (Exalted be He) like idols, Awliya' (pious people), angels, Prophets and others. This was before Allah (may He be Praised) ordained Jihad (fighting in the Cause of Allah) against all polytheists except for the People of the Book and Magians who paid Jizyah (poll tax required from non-Muslims living in an Islamic state). Accordingly, the Ayah was revealed in reference to the People of the Book and the Magians in the sense that they will not be compelled to embrace Islam if they pay Jizyah regularly. Another Ayah quoted in support of this meaning reads:﴾ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴿In this Ayah Allah (Exalted be He) orders Muslim not to fight the People of the Book if they pay Jizyah with willing submission.

It was authentically reported that the Prophet (peace be upon him)﴾ exacted Jizyah from the Magians of Hajar. ﴿As for polytheists other than the People of the Book and Magians

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the Muslims are obliged to invite them to Islam. It will be good for them to accept the invitation; otherwise Muslims will be obliged to fight them until they accept Islam. No Jizyah will be accepted from them. This because the Prophet (peace be upon him) did not ask the disbelieving Arabs to pay it off to the Muslims. After the Prophet's death, his Sahabah (Companions) would receive Jizyah only from the People of the Book and Magians. One proof supporting this is the Ayah that reads:﴾ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴿Allah (may He be Praised) did not make them choose between embracing Islam and remaining as Kafirs (disbelievers). Nor did He demand that they pay off Jizyah to the Muslims. He only commanded the Muslims to fight them until they repent of their Kufr, offer Salah (Prayer) and pay Zakah. This is indicative of the fact that nothing but Islam will be accepted from all Kafirs with the exception of the People of the Book and Magians. There are many Ayahs that express this meaning.

Many Hadiths were authentically reported from the Prophet (peace be upon him) in this regard, including a Hadith, reading:﴾ I have been commanded to fight against people till they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. ﴿(Agreed upon by Al-Bukhari and Muslim).The Prophet (peace be upon him) did not give them the choice either to embrace Islam or to remain in the state of Kufr (disbelief). He did not ask them for Jizyah (poll tax required from non-Muslims living in an Islamic state), neither.

This is indicative of the fact that Kafirs other than the People of the Book and Magians have to be compelled to accepting Islam. This is because it is only through Islam that they can attain eternal felicity and salvation

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in this world and in the Hereafter. This is one of the good characteristics of the faith of Islam, which aims to save the Kafirs from the means leading to destruction, humiliation and torment in this world and in the Hereafter. It invites them to follow the path to salvation, glory, dignity and attainment of eternal happiness in this world and in the Hereafter. This interpretation is agreed upon by most of exegetes of the Qur'an. As for the People of the Book and Magians the Muslims are ordered not to fight them if they pay off Jizyah with willing submission. Exacting Jizyah from them is symbolic of their humiliation and degraded status. Payment of Jizyah also is a helpful means to fight them, carry out the principles of the Islamic Law, and to spread the Islamic call far and wide. It may also cause them to enter Islam and to abandon the false belief-systems they are holding. Only in this way can they attain happiness and salvation in the world and in the Hereafter. I hope that I have given sufficient clarification regarding this issue.

I ask Allah (Glorified and Exalted be He) to guide us and all Muslims to have good understanding of Islam and to remain steadfast upon it. He is the best One to ask.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Explaining the Ayah (Qur'anic verse) which reads: ﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) ﴾

Q: What is the interpretation of the Ayah, which reads: ﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty. ﴾

A: This Ayah was revealed shortly before the Prophet's death. The Messenger of Allah (peace be upon him) concluded a treaty with some polytheists. Other polytheists breached the terms of the treaty with him while others had no treaty with him. Thus, Allah (Exalted be He) revealed this Ayah in which the Prophet (peace be upon him) was commanded to free himself from the disbelievers and to break the treaty with them because they proved unfaithful to its terms. Allah (may He be Praised) says:

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﴿ Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty. ﴾﴿ So travel freely (O Mushrikûn - See V.2:105) for four months (as you will) throughout the land ﴾

Allah (may He be Praised) commanded His Prophet (peace be upon him) to announce disavowing the disbelievers. He was also commanded to complete the treaty to its full term with the disbelievers who proved faithful to it and to grant a period of four months to those who proved otherwise. He sent Al-Siddiq (may Allah be pleased with him), `Aly (may Allah be pleased with him) and others in the tenth year of Hijrah (Migration of the Prophet) to announce that whoever had concluded a treaty with the Prophet (peace be upon him), would have his treaty completed to its full term and whoever did not conclude a treaty with him would be granted amnesty for a period of four months. Should this period expire without no one embracing Islam, it would be legitimate for Muslims to wage war against them. This is the meaning of the Ayah according to the interpretation of scholars.

Interpretation the Ayah (Qur'anic verse) which reads: ﴿ Except those of the Mushrikûn (see V.2:105) with whom you have a treaty ﴾

Q: What is the interpretation of the fourth Ayah mentioned in Surah Al-Tawbah. It reads: ﴿ Except those of the Mushrikûn (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves Al-Mattaqûn (the pious - See V.2:2). ﴾

A: In this Ayah Allah (Exalted be He) commands His Messenger (peace be upon him) to complete the treaty which he concluded with the polytheists to its full term so long as they prove faithful to the terms of the treaty and abstain from giving support to the enemies of Muslims. In case they should breach the treaty or give support to the enemies of Muslims, the Prophet (peace be upon him) is obliged to engage in fight with them. When (the tribe of) Quraysh gave assistance to (the tribe of) Banu Bakr against (the tribe of) Khuza`ah, this was seen as a clear violation of the provisions of the treaty which the Prophet (peace be upon him) had signed with the Quraysh and Banu Bakr. The Prophet (peace be upon him) fought them on the day he conquered Makkah. He entered Makkah and opened it by force in the eighth year of Hijrah (Prophet's migration to Madinah), because of their breach of the treaty. By the time Khuza`ah formed an alliance with the Prophet (peace be upon him), Banu Bakr had joined the Quraysh. Banu Bakr, without caring a bit for the provisions of the treaty, made a sudden attack against Khuza`ah

though the latter was still in alliance with the Prophet (peace be upon him). They sought help from the Messenger of Allah (peace be upon him) and asked him to give them support against the attackers. The Prophet (peace be upon him) promised them victory. At that time Quraysh was providing Banu Bakr with property and arms. That is why the Prophet (peace be upon him) fought them and Allah (Exalted be He) helped him open Makkah. The treaty would have lasted for ten years, but the Quraysh breached it by giving help to Banu Bakr.

Tafsir of Allah's Saying, ﴾ Then when He gave them of His Bounty ﴿

Q: I would like to know the detailed Tafsir (explanation of the meanings of the Qur'an) of Ayahs (Qur'anic verses) number 76 to 78 of Surah Al-Tawbah.

Do they apply to a person who has promised Allah to quit a certain sin and asked Allah to have wrath upon him if he commits it again?

A: The concerned Ayahs are Allah's Saying about the hypocrites,﴾ Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse. ﴿﴾ So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. ﴿﴾ Know they not that Allâh knows their secret ideas, and their Najwa (secret counsels), and that Allâh is the All-Knower of things unseen. ﴿

They indicate that if someone promises Allah to do something and then breaks their promise is characterized by the traits of hypocrites, and is endangered with being punished with hypocrisy for breaking the promise and lying. Allah (Glorified be He) thus warns people against the traits of hypocrites; encourages them to be honest and keep their promises; and clarifies to them that He knows their secrets and

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private conversations, and that none of their affairs is hidden from Him. However, this does not prevent them from performing sincere Tawbah (repentance to Allah); if someone performs sincere Tawbah, Allah will forgive all their sins, whether they are related to Kufr (disbelief), hypocrisy or something less serious. Allah (Glorified be He) says,﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿and,﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿He (Glorified be He) also says,﴾ Say: "O`Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿

Scholars unanimously agreed that this Ayah refers to those who have repented.

It was authentically reported from the Messenger of Allah (peace be upon him) that he said,﴾ A person who repents from their sins is like one who has not committed a sin at all. ﴿It was also authentically reported from him that he said,﴾ Islam wipes out all that was committed before it (previous misdeeds); and Tawbah also wipes out all that was committed before it. ﴿

Tafsir of Allah's Statement: ﴿ And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121]. ﴾

Q: Allah (Glorified and Exalted be He) says: ﴿ And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121]. ﴾ **What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of this Ayah (Qur'anic verse)? What does Shirk mean here?**

A: Its meaning is explained by many scholars, such as Ibn `Abbaas and others.

What it means is that when the polytheists are asked who created the heavens and earth, and who created them, they say Allah, yet despite this they worship idols and statues like Al-Lat, Al-`Uzzah and others, they seek help from them, and they make vows and offer sacrifices to them.

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This Iman (Faith/belief) of theirs is Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), but it is invalidated and corrupted by their Shirk (associating others with Allah in His Divinity or worship) and does not avail them anything. Abu Jahl and his like believed that Allah was their Creator and Provider, the Creator of the heavens and the earth, but this did not avail them anything, because they associated others with Allah by worshipping idols and statues. This is the meaning of the Ayah according to the scholars.

Interpretation of the Ayah which reads: ﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. ﴾ ﴿ The Romans have been defeated. ﴾

Q: What is the interpretation of the following noble Ayahs (Qur'anic verses) which read: ﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. ﴾ ﴿ The Romans have been defeated. ﴾ ﴿ In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. ﴾ **?**

Kindly interpret these Ayahs. Who are the Romans referred to in the Ayahs?

A: The Romans are the followers of Christianity. Victory was shared by turns between them and the Persians. The Qur'an prophesized the defeat of the Romans at the hands of the Persians. Allah (Exalted be He) says:﴿ In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. ﴾﴿ Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) - ﴾

The prophecy was fulfilled with the Romans emerging triumphant over the Persians. The defeat took place during the early days of prophethood. He was staying in Makkah at that time. This was fulfilled just as the Qur'an foretold; the prophecy came to furnish clear proof attesting to the truthfulness of Prophet Muhammad's prophethood.

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Allah (Glorified and Exalted be He) is the Knower of unseen matters. He informs His Prophet (peace be upon him) of whatever unseen matters He wills. Just as He informed him of some past events, He also gave him information of many things that would come to pass in the future. For example, He gave him news about the peoples of `Ad, Thamud, the people of Nuh (Noah, peace be upon him), Pharaoh and others. Allah (Exalted be He) also informed him about things that will happen on the Day of Resurrection, the conditions of the dwellers of Jannah (Paradise) and the dwellers of Hell-fire. All these unseen matters have been mentioned in the Qur'an. Fulfillment of these prophecies proved the truthfulness of Prophet Muhammad (peace be upon him). The Muslims were foretold to rejoice at the victory of the Romans, because the latter Christians were Christians while the Persians were idolaters. That's why Allah (Glorified and Exalted be He) says:﴿ And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — ﴾﴿ With the help of Allâh. ﴾

Tafsir of Allah's Saying: ﴿ And the sun runs on its fixed course for a term (appointed). ﴾

Q: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's Saying: ﴿ And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. ﴾ ﴿ And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. ﴾ ﴿ It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ﴾ **?**

A: The holy Ayah (Qur'anic verse) was interpreted by the Messenger of Allah to Abu Dhar (may Allah be pleased with him). Interpreting His Saying:﴿ And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. ﴾the Prophet (may peace be upon him) said to Abu Dhar: ﴿ O Abu Dhar, "Do you know where it goes?" Abu Dhar said, "Allah and His Messenger know best." He (peace be upon him) said: "It goes and prostrates beneath `Arsh (Allah's Throne) of its Lord, (may He be Glorified and Exalted) in its way of going forward and backward, by the Permission of Allah (may He be Glorified and Exalted). ﴾

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Its prostration is known only by Allah (Glorified and Exalted be He).

All such creatures prostrate and glorify Allah (Glorified and Exalted be He) in a way known only by Allah Alone, though we do not know or understand it. Allah (Glorified and Exalted be He) says:﴿ The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. ﴾and:﴿ See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. ﴾This prostration is made in a way that befits Allah (Glorified be He) and is known only by Him. Likewise, in Surah (Qur'anic chapter) Al-Ra`d, Allah (Exalted be He) says:﴿ And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. ﴾

The sun runs as Allah ordered it; it rises in the east and sets in the west until the end of the world. However, on approach of the Hour (the Day of Resurrection), the sun rises in the west, as this is one if the major portents of the Hour as reported by the Sahih (authentic) Hadiths from the Messenger of Allah. When the world ends and the Day of Judgment begins, the sun would be wound round. Allah (Exalted be He) says:﴿ When the sun is wound round and its light is lost and is overthrown. ﴾It is folded up and its light is lost and it is thrown with the moon in Hell-fire, since there is no need for both of them by the end of the world.

The meaning is that it runs on its fixed course on its way of rising and setting to prostrate beneath `Arsh (Allah's Throne), as mentioned in the previous

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Sahih Hadith. This is the Decree of the All-Mighty, the All-Knowing.

All-Mighty (i.e. Al-`Aziz) means that He has power over all things. All-Knowing (i.e. Al-`Alim) means that is fully aware of the affairs of His creatures.

May Allah grant us success!

Interpretation of the Ayah (Qur'anic verse) which reads: ﴿ except the small faults ﴾

Q: What is the meaning of the word "Lamam" [translated in the Ayah as 'small faults']in the Ayah which reads: ﴿ Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and Al-Fawâhish (illegal sexual intercourse) except the small faults, - verily, your Lord is of Vast Forgiveness. ﴾ **?**

A: Exegetes of the Qur'an (may Allah have mercy upon them) have held different views regarding the interpretation of this Ayah. The best two views held in interpretation of this Ayah are as follows:

First: The word "lamam" includes all minor sins which man may commit, such as unlawful gazing at women, or lending an ear to sinful words no matter how minor they are. This view was held by Ibn `Abbas (may Allah be pleased with them both) and a group of Salaf (righteous predecessors). They supported their view by quoting the Ayah in Surah Al-Nisa' where Allah (may He be Praised) states:﴿ If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). ﴾According to them, the sins referred to in the Ayah are the minor sins, which no one can escape from falling in. It is Allah's Mercy that He promised to forgive the minor sins of the believers, provided that

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they avoid major sins and not insist on small ones.

Major sins have been best defined as those which entail infliction of the prescribed punishment, such as theft, Zina (Adultery), slanderous accusation, consumption of intoxicants or those sins which incur Allah's wrath and curse on the Day of Resurrection like dealing in Riba (usury) backbiting, calumny and unkindness to parents.

The fact that avoiding major sins guarantees forgiveness of minor sins is supported by a Hadith in which the Prophet (peace be upon him) is reported to have said:﴿ Allah has preordained the very portion of adultery which a man (the son of Adam) will indulge in. There would be no escape from it. The adultery of the eye is the lustful look; the adultery of the tongue is licentious speech; the adultery of the ears is listening to voluptuous (song or talk); the adultery of the hand is the lustful grip (embrace); the adultery of the feet is to walk (to the place) where he intends to commit adultery; and the heart yearns and desires, while the loins may or may not put into effect. ﴾

Among the proofs that one should avoid committing or persisting in doing both minor and major sins is the Ayah (Qur'anic verse) which reads:﴿ And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know. ﴾﴿ For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders). ﴾

The second interpretation of the word "lamam" involves all the sins of which man repent. This view is supported by the Ayah which reads: ﴿ And those who, when they have committed Fâhishah (illegal sexual intercourse) ﴾Allah (may He be Praised) says:﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾This view is also supported by the Hadith in which the Prophet (peace be upon him) is reported to have said:

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﴿ All Adam's sons are sinners and the best amongst them are those who repent. ﴾To err is human.

It is through sincere repentance to Allah (Exalted be He) that He forgives all sins. For repentance to be sincere, the person should regret, give up and be determined not to return to all the sins which he had committed. The repentant person does this out of showing fear of and glory to Allah (may He be Praised) while hoping for His forgiveness.

If the sin is related to the rights of other people like robbing them, leveling slanderous accusations at them, backbiting them or insulting them, the repentant person has to return the rights to their rightful owners or ask them to discharge him of responsibility. In case of backbiting, the sinner is required to make Du`a' (supplication) for the one whom he has backbitten. He should mention his good characteristics and good deeds at all the places where he used to backbite him. The sinner does not have to inform him that he used to backbite him if he fears falling into greater sin.

I ask Allah to guide you and me to that which pleases Him, to protect us all from every evil, to bestow upon us all steadfast adherence to His Din (religion), to grant us safety from incurring His Anger and to guide us to turn to him in repentance of all that which contradicts His Shari`ah (Islamic Law). He is Ever-Bountiful, Most Generous.

Explanation of the Ayah whose meanings say: ﴿ But as for him who feared standing before his Lord ﴾

Q: Kindly explain the Ayah in Surah Al-Nazi`at (whose meanings are translated as): ﴿ But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. ﴾ ﴿ Verily, Paradise will be his abode. ﴾ **What are the desires that the soul must be restrained from? Is a woman getting a job, though financially secure, included among these matters that the soul must be forbidden from?**

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A: This Ayah is truly great and its meaning is self-explanatory. In the Ayahs preceding it Allah (Exalted be He) states:﴿ Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh). ﴾﴿ And preferred the life of this world (by following his evil desires and lusts), ﴾﴿ Verily, his abode will be Hell-fire; ﴾﴿ But as for him who feared standing before his Lord ﴾The meaning is: As for one who fears the standing before their Lord on the Day of Resurrection and thus forbids their soul from prohibited desires or sins to which human nature is attracted, they will dwell in the honorable abode of Jannah (Paradise). The soul may incline to Zina (sexual intercourse outside marriage), Khamr (intoxicants), Riba (usury/interest) and other prohibited things; and may for certain reasons love that. Thus, one means to enter Jannah is that a believer, man or woman, is helped by Allah to constantly fight against these sinful desires and not to yield to them. There is nothing wrong with a woman working as long as the work is Mubah (permissible) or Mashru` (Islamically lawful) and no sins are expected to result from it like Khulwah (being alone with a member of the opposite sex) or being disobedient to the husband or any of such matters that Allah (Exalted be He) has prohibited for women.

Interpretation of the Ayah (Qur'anic verse) which reads: ﴿ So woe unto those performers of Salât (prayers) (hypocrites), ﴾

Q: Kindly explain the Ayah which reads: ﴿ So woe unto those performers of Salât (prayers) (hypocrites), ﴾ ﴿ Those who delay their Salât (prayer from their stated fixed times). ﴾ ﴿ Those who do good deeds only to be seen (of men), ﴾ ﴿ And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water). ﴾

A: The noble Ayah is understood in the context of its apparent meaning. Allah's use of the word "Wayl" [translated here as "woe"] refers to the severe punishment which He threatens to those whom He describes as﴿ Those who delay their Salât (prayer from their stated fixed times). ﴾﴿ Those who do good deeds only to be seen (of men), ﴾﴿ And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water). ﴾These Ayahs speak of those people who are neglectful of Salah (Prayer). It does not refer to those who abandon it deliberately. Abandonment of Salah constitutes an act of Kufr (disbelief),

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even if the one who abandons it does not deny its obligatory status. This is the most correct of the two views held by scholars. We ask Allah to grant us protection from this.

Neglecting Salah includes delaying to perform it in congregation according to the most correct of the two views held by scholars.

Deliberately abandoning Salah constitutes an act of major Kufr even if the one who abandons it does not deny its being obligatory as mentioned earlier. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said:﴿ That which differentiates us from them (i.e. the disbelievers and hypocrites) is our performance of Salah. He who abandons it, becomes a disbeliever. ﴾(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)).The Prophet (peace be upon him) is also reported to have said:﴿ What makes one a disbeliever and a polytheist is abandoning prayers. ﴾(Related by Imam Muslim in his Sahih (authentic) book of Hadith). These and other similar Hadiths provide a clear-cut proof on the fact that one who abandons Salah is considered as a Kafir even if he does not deny its being obligatory.

Denying the obligatory status of Salah constitutes an act of Kufr according to Ijma` (consensus of scholars). The state of forgetfulness, which may occur during Salah, is not the subject of this Ayah because all humans are prone to forgetfulness. The Prophet (peace be upon him) himself is reported to have forgotten and shortened Salah, according to authentic Hadiths, so other people can also forget. This 'forgetfulness' can also include show-off in performing Salah, like the hypocrites.

The Muslim is obliged to offer Salah with the sincere intention of attaining Allah's pleasure and seeking His reward. Since Muslims know that Allah (Exalted be He) has made performance of the Five Obligatory Daily Prayers obligatory, they have to perform them out of sincerity to Allah (Exalted be He) while seeking His consent and fearing His punishment.

Another characteristic of those who perform Salah whom Allah (Exalted be He) has threatened to punish is that they withhold "Al-Ma`un", which was interpreted by some scholars as meaning Zakah, because it is

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always coupled with Salah in the Noble Qur'an. Allah (may He be Praised) says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât ﴾Allah (Exalted be He) also says:﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. ﴾

Other scholars have interpreted "Al-Ma`un" as meaning `Ariyah (permission to benefit from a borrowed article whose use is permissible, which is eventually returned to its owner).

Other scholars have interpreted it as meaning the bucket which is used to carry water or a pan which is used for cooking.

The sin of abandoning payment of Zakah is worse than this.

Muslims should be mindful of Allah (Exalted be He) concerning the fulfillment of their duties toward Him. They should lend their fellow Muslims all the articles that may be of benefit to them.

Questioning the authenticity of Al-Gharaniq account

Q: Upon commenting on Ayah (no: 52) of the Surah of Al-Hajj and referring to the cause of revelation, the author of Tafsir Al-Jalalayn mentioned that when the Messenger (peace be upon him) was reciting: ﴾ Have you then considered Al-Lât, and Al-`Uzzâ (two idols of the pagan Arabs) ﴿ ﴾ And Manât (another idol of the pagan Arabs), the other third? ﴿ **Satan cast into his recitation the words: "These are the exalted Gharaniq (Cranes), whose intercession is hoped for." Is there evidence proving the authenticity of this story from the Hadiths of the Messenger (peace be upon him), or is it an Israelite narration? Please advise, may Allah reward you!**

A: As far as I know, there is no Sahih (authentic) Hadith to be relied on proving that Satan cast such words into his recitation (peace be upon him). The reports cited in this regard are all Mursal (a Hadith with no Companion of the Prophet in the chain of narration).

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Al-Hafizh ibn Kathir pointed this out in his Tafsir (exegesis) of the Ayah of Al-Hajj. However, the fact that Satan cast words during the recitation of the Prophet (peace be upon him) of the Ayahs of Surah Al-Najm, saying:﴾ Have you then considered Al-Lât, and Al-`Uzzâ (two idols of the pagan Arabs) ﴿is established by the Ayah of Surah Al-Hajj in which Allah (Glorified be He) says:﴾ Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: ﴿Allah (Glorified be He) says:﴾ when he did recite... ﴿His Saying (Glorified be He):﴾ Shaitân (Satan) threw (some falsehood) in it ﴿meaning during his recitation. Then, Allah (Glorified be He) abolishes that which Satan throws; clarifies its falsehood in other Ayahs; and then He perfects His Revelations. This is a trial and a test from Allah, as He (Glorified be He) says after that:﴾ That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. ﴿

It is the duty of every Muslim to beware of the doubtful matters cast by Satan during the speech of the people who follow Al-Haqq (the Truth) as well as others. Every Muslim should also abide by Al-Haqq that is proved by clear-cut evidence and interpret the Mutashabihat (similar and dependent Qur'anic verses, open to more than one interpretation or whose meaning is known only to Allah) in the light of Muhkamat (decisive legislative, independent Qur'anic verses, closed to interpretation) to eliminate any doubtful matter. Allah (Glorified be He) says at the beginning of Surah Al-`Imran:﴾ It is He Who has sent down to you (Muhammad peace be upon him) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî). ﴿

It is authentically reported from the Prophet (peace be upon him) on the authority of `Aishah (may Allah be pleased with her) that he said:﴾ If you see those who follow that which is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] `So beware of them. ﴿(Agreed upon by Al-Bukhari and Muslim)May Allah grant us success!

Explanation of the Hadith, which reads: ﴿ I have been commanded to fight against people until...... ﴾

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Q: Kindly explain the Hadith in which the Prophet (peace be upon him) is reported to have said: ﴿ I have been commanded to fight against people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do so, their blood and property are guaranteed protection by me except when justified by law, and their affairs rest with Allah. ﴾

A: This is an authentic Hadith which has been narrated by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar (may Allah be pleased with them both) who said: "We heard the Messenger of Allah (peace be upon him) saying:﴿ I have been commanded to fight against people until they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do so, their blood and property are guaranteed protection by me except when justified by law, and their affairs rest with Allah. ﴾The Hadith must be understood in the context of its literal meaning. So whoever someone pronounces Shahadah (Testimony of Faith), performs Salah (Prayer), pays Zakah is considered a Muslim. Their blood may not be lawfully shed unless they commit an act punishable by Islam. For example, if they commit Zina (fornication), they will suffer its prescribed punishment. In the case of an unmarried person, the punishment is eighty lashes and being exiled. If the person is married, the punishment is stoning to death. Thus, whoever pronounces Shahadah is required to fulfill the obligations of Islam,

but will also be guaranteed protection for their life and property. They maintain this right of protection unless they commit an act that nullifies their religion, or an act which requires a prescribed punishment. In another Hadith narrated by Abu Hurayrah (may Allah be pleased with him) the Prophet (peace be upon him) stated:﴿ I have been commanded to fight against people until they testify that there is no god but Allah, If they do so, their blood and property are guaranteed protection by me except when justified by law, and their affairs rest with Allah. ﴾

The two Hadiths stress one and the same meaning, that is, whoever believes in the Oneness of Allah and prophethood of Muhammad (peace be upon him) is considered a Muslim. In this case, the person is required to fulfill the duties ordained by Islam, such as

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performing Salah, paying Zakah, fasting Ramadan, performing Hajj and other rites. They become true practicing Muslims if they fulfill these obligations, otherwise they will be forced to fulfill them or suffer the punishment prescribed for abandoning them.

Carrying out these prescribed duties is incumbent on every one who embraces Islam. Should they to fail to do so, they will suffer the punishment prescribed by Islam.

Explanation of the Hadith, which reads: ﴿ Whoever wears an amulet has committed Shirk (associating others with Allah in His Divinity or worship). ﴾

Q: Kindly explain the Hadith which states: ﴿ Whoever wears an amulet has committed Shirk (associating others with Allah in His Divinity or worship). ﴾

A: This Hadith was reported by Ibn Mas`ud (may Allah be pleased with him). The wording of the Hadith states: "I heard the Messenger of Allah (peace be upon him) saying:﴿ Spells, amulets and love charms are Shirk (associating others with Allah in His Divinity or worship). ﴾(Narrated by Ahmad and Abu Dawud). Amulets include all objects which people hang on their children to protect them from the evil eye. They are also known by the name Hirz (protective amulet). The Messenger of Allah (peace be upon him) said:﴿ If one wears an amulet, Allah will not accomplish his affairs for him and if one wears a cowrie shell, Allah will not protect him. ﴾In another narration, it is reported:﴿ Whoever wears an amulet has committed Shirk. ﴾

The reason behind considering the wearing of amulets as an act of Shirk is that the person who wears them might believe that they can bring benefit to him and consequently he will turn away from Allah (Exalted be He), and his trust in Him as the only source of bringing benefit and preventing harm will be weakened. These reasons are enough to declare wearing amulets prohibited. One can dispense with wearing amulets through employing the lawful methods of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). It is an act of Shirk to turn away from Allah (Exalted be He) by resorting to other than Him. May Allah protect us all from this.

Wearing amulets is considered minor Shirk (associating others with Allah in His Divinity or worship) as long as the person who wears them does not believe that they can protect him from harm. If he believes so, he will be committing an act of major Shirk.

Verifying authenticity of the Hadith, which states: "On Isra' (Night Journey) and Mi`raj (Ascension to Heaven), I saw women......."

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**Q: How authentic is the Hadith narrated on the authority of `Aly (may Allah be pleased with him)** ❨ that **Fatimah** and he entered upon the Messenger of Allah (peace be upon him) and found him crying. When they asked him why he was crying, he replied: "On Isra' (Night Journey) and Mi`raj (Ascension to Heaven), I saw women of my Ummah (nation) suffering severe torture. I disapproved of them because of the severe torture inflicted upon them. I saw a woman hanging from her hair and her head was boiling with fire....." ❩

A: This report is circulated among many people. It is counted among the category of fabricated Hadiths, which have been falsely attributed to the Prophet (peace be upon him). The narration of this Hadith has also been falsely attributed to `Aly and Fatimah (may Allah be pleased with them). Shi`ah (Shiites) are notorious for attributing many false narrations to `Aly (may Allah be pleased with him).

Any one who happens to read any of these false reports should get rid of them and inform others that they belong to the category of false, fabricated Hadiths.

Allah Alone is One Whose help should be sought.

Dutifulness to parents

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Praise be to Allah. May Allah's peace and blessings be upon the Messenger of Allah, his family, Companions and whosoever follows his guidance.

In many Ayahs (Qur'anic verses) of the Qur'an Allah (Glorified and Exalted be He) mentions the rights of parents next to those of His. In one Ayah Allah (Glorified and Exalted be He) says:﴾ Worship Allâh and join none with Him (in worship); and do good to parents ﴿In another place He says:﴾ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ﴿In yet another Ayah Allah (may He be Praised) says:﴾ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴿There are many Ayahs to that effect.

These Ayahs indicate the children's duty to show kindness and gratitude to their parents who were kind to them the moment they were formed into the womb of their mothers until they grew up and became independent.

Kind treatment of parents includes being responsible for their financial support, hearing and obeying them, lowering to them the wing of humility out of mercy, lowering one's voice in their presence and speaking kind words to them. Allah (Glorified and Exalted be He) says in Surah Al-Isra':﴾ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. ﴿﴾ And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." ﴿

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It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that a man asked the Prophet (peace be upon him):﴾ "Which is the best of deeds?" The Prophet (peace be upon him) replied: "To offer Salah (Prayer) at its appointed time." The man inquired: "Which is next?" The Prophet (peace be upon him) replied: "To be dutiful to one's parents." Again the man inquired: "Which is next?" The Prophet (peace be upon him) said: "To go for Jihad (fighting in the Cause of Allah)." ﴿The Prophet (peace be upon him) is also reported to have said:﴾ Pleasing parents is a source of attaining Allah's pleasure and displeasing them is a source of incurring His wrath. ﴿(Narrated by Al-Tirmidhy). The Hadith is also classified as authentic Hadith by Ibn Hibban and Al-Hakim from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both). The Hadiths narrated regarding the topic of dutifulness to parents are innumerable.

Showing disrespect to parents has been counted among the gravest major sins. It was authentically reportedin the Two Sahih thatthe prophet (peace be upon him) said:﴾ "Shall I inform you of the greatest of sins?" We said: "Yes, O Allah's Messenger!" He said: "To associate others in worship with Allah and to be undutiful to parents." The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: "And I warn you against giving a false witness, and I warn you against giving a false witness," and he kept on saying that warning. ﴿It is also narrated in the Two Sahihon the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) that the Prophet (peace be upon him) said:﴾ Abusing parents is one of the major sins. They (the hearers) asked: "Messenger of Allah, does a man abuse his parents?" He, the Prophet (peace be upon him) replied: "Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother." ﴿The Prophet (peace be upon him) equated the abusing of the parents of another person with abusing one's own parents.

Every Muslim, man or woman, is duty bound to show kindness to the parents, especially when they attain old age, a period when they need to be served, looked after and given more respect. Children have to be very careful not to behave unkindly toward their parents or utter the least word of disrespect to them.

We ask Allah to guide all Muslims to that which pleases Him, to grant them good understanding of

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religion, to help them remain dutiful to their parents and keep good relations with their relatives, protect them from being disrespectful of them and from severing ties of relationship with their relatives and to keep them away from everything that incurs His displeasure and prevents His mercy. Allah Alone is One Who is capable of doing this.

May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to respected brother,**

M. N. A., may Allah guide him to all that is good. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I read your question in Al-Jazirah newspaper.

It stated that your father divorced your mother while you were still at the breastfeeding age. Your mother took care of you and your brothers and sisters. She dedicated her life for your upbringing and endured many difficulties patiently in order to provide you with daily needs, pay off school tuition...etc.

The answer to your question is that you have to refer to the court of Shari`ah unless you and your brothers agree to forgive your father, fulfill his demands and seek his satisfaction. This would be better for you if you are able to do it. In many Ayahs (Qur'anic verses) of the Noble Qur'an, Allah (may He be Praised) orders Muslims to be dutiful to their parents.

May Allah guide all Muslims to that which is pleasing to Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Questions and answers on the issue of dutifulness to parents, the deeds that benefit the deceased,

visiting the graves, reciting Adhkar, and making supplications

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From `Abdul-`Aziz ibn `Abdullah Ibn Baz **to the sister in Islam, N.A.M, may Allah grant her more useful knowledge and faith, and bless her efforts and time! Amen.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter and all your questions are known and answered as follows:

First: You mentioned that you are sad that you forced your mother to be hospitalized and she suffered so much.

Answer: There is nothing wrong, In sha'a-Allah (if Allah wills). You did your best to bring her goodness and recovery taking the means that lead to healing her illness. May Allah reward you the best and bring you together with her, father, and your beloved persons in the abode of Hereafter.

Second:

Are the mother's rights more important than the father's?

Answer: Undoubtedly, the mother's rights are more important than the father's in many ways. It is authentically reported that a man came to the Prophet (peace be upon him) asking, ❨ "O Messenger of Allah, who is most worthy of my company among all people?" The Prophet said: "Your mother." Again, he asked: "Then, who is next?" The Prophet said: "Your mother." He then asked: "Then, who is next?" The Prophet also said: "Your mother." He again asked: "Then, who?" Thereupon, the Prophet (peace be upon him) said: "Your father." ❩ **Another narration reads,** ❨ "O Messenger of Allah, who is most worthy of my kind care among all people?" The Prophet said: "Your mother." Again, he asked: "Then, who is next?" The Prophet said: "Your mother." He then asked: "Then, who is next?" The Prophet also said: "Your mother." He again asked: "Then, who?" Thereupon, the Prophet (peace be upon him) said: "Your father, then your closest relatives." ❩

Third:

What is the degree of authenticity of a Hadith mentioning a Bedouin who asked the Prophet,

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❨ "O Messenger of Allah! I have found nothing to dedicate its reward to my mother." He said, "Offer Salah (prayer) for her." ❩ **?**

Answer: As far as we know, this Hadith is baseless; it was not authentically reported from the Prophet (peace be upon him). It is impermissible to offer Salah on behalf of anyone according to the preponderant view. Offering two Rak`ahs of Tawaf by the one who performs Hajj or `Umrah on behalf of another is an exception. Similarly, it is preferable to abandon reciting Qur'an and make Tasbih (glorification of Allah) and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") on behalf of another, because there is no evidence to support these acts. Man should recite the Qur'an and make Tasbih and Tahlil or remember Allah in any other way seeking the reward for himself.

The permissible acts a person should do on behalf of the deceased Muslim including your mother are making Du`a' (supplication) for them. You may ask Allah (Exalted be He) to forgive their sins, be merciful with them, save them from Hellfire, double their reward, accept their good deeds, grant them higher ranks in Paradise, and so on. It is recommended to make Du`a' during Salah, be obligatory or supererogatory, in prostration or after finishing Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and before Taslim (salutation of peace ending the Prayer). The Prophet (peace be upon him) said, ❨ So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered. ❩ **(Relatedby** Muslim **in his Sahih)It is related also by** Muslim **in his Sahihon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ❨ The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state). ❩

When the Prophet (peace be upon him) taught Tashahhud to the Sahabah, he said, ❨ Then, let him choose from supplication what he loves best and let him supplicate (with it) ❩ **Another narration reads,** ❨ Then, let him choose from beseeching what he likes. ❩ **(Agreed upon by Imams Al-Bukhari and Muslim)**

The Prophet (peace be upon him) used to repeat Du`a' between the two prostrations, asking for Allah's forgiveness (Exalted be He). He used to say, ❪ O Allah, grant me pardon, have mercy upon me, direct me to righteousness, and provide me with sustenance. ❫**While he was prostrating, he (peace be upon him) used to say,** ❪ O Allah! forgive me all my sins,

minor and major, first and last, and the open and secret. ❫(Relatedby Muslim in his Sahih)

Furthermore, it is permissible to give Sadaqah on behalf of the deceased, whether it is your mother or anyone else. It is authentically reported that the Prophet (peace be upon him) said,❪ A man said: "O Messenger of Allah! My mother died suddenly without having made any will. I think she would have definitely given Sadaqa, if she had been able to speak. Would she have a reward, if I give Sadaqa on her behalf?" He (peace be upon him) said: "Yes." ❫This indicates that it is permissible, according to Ijma` (consensus of scholars), to give Sadaqah and make Du`a' on behalf of the deceased. Performing Hajj or `Umrah, fasting any missed days of Ramadan, repaying debts or emancipating a believing slave on behalf of the deceased and offering the funeral Prayer for him will all benefit the deceased.

In respect of visiting the graves, it is impermissible to allocate a particular time for this, whether it is Friday or any other day. It is an act of the Sunnah (commendable act) for men only to visit graves at any time, day or night. We know of no basis in the purified Shari`ah for singling out Fridays for visiting the graves nor asking your brothers to send your greetings to your dead mother during their visit to her grave. I recommend you to abandon this act. As mentioned above, making Du`a' and giving Sadaqah on her behalf, when possible, is sufficient. There is no harm to perform Hajj or `Umrah on her behalf, whether you do so yourself or appoint someone else to do so. If you reside in Makkah, you can enter the state of Ihram Ihram (clothing worn during the ritual state for Hajj and `Umrah) for `Umrah from any place of Al-Hil (all areas outside the Sacred Sanctuary of Makkah), such as Tan`im and Ji`ranah without having to go to Miqat (site for entering the ritual state for Hajj and `Umrah). This is because❪ the Prophet (peace be upon him) ordered `Aishah to enter Ihram for `Umrah from Tan`im, ❫which is the nearest place of Al-Hil leading to Makkah.

As for the Hadiths on reciting Surah Al-Kahf on Friday for the sake of Allah (Exalted be He) and seeking His forgiveness, they are weak. Yet, Ibn `Umar and Abu Sa`id (may Allah be pleased with them), the Prophet's Sahabah, used to recite this Surah regularly on Friday. There is nothing wrong with reciting it without dedicating the recitation reward to

anyone other than you, because there is no evidence to support this act.

Reciting Adhkar (invocations) and Du`a' are authentically reported from the Prophet (peace be upon him) at the two ends of the day, after Fajr (Dawn) and `Asr (Sunset) Prayers is better than reciting the Qur'an. This act of worship is restricted by time, whereas reciting the Qur'an may be done at any time. There is nothing wrong with reciting the Qur'an at both ends of the day instead of reciting these Adhkar as both of the two acts are supererogatory (act of worship) and the matter is flexible. Moreover, it is permissible for a woman in menses or postpartum period to recite Qur'an and Adhkar by heart. As for the one who is Junub (in a state of major ritual impurity), he is not allowed to recite the Qur'an until he makes Ghusl. This is because❪ nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except Janabah ❫However, it is not permissible for a woman in menses or postpartum periodand the one who is Junub to touch a copy of Mus-haf (Arabic Qur'an). Likewise, it is not for a person in a state of minor impurity, e.g. breaking wind or after sleeping, to touch the Mus-haf unless he performs ablution, for there are reports rendering this act impermissible. It is better not to dedicate the reward of reciting the Adhkar or the Qur'an to anyone, because there is no report, as far as we know, related from the Prophet (peace be upon him) or his Sahabah (may Allah be pleased with them) affirming this act. As for making Du`a' and giving Sadaqah on behalf of the other, this matter is flexible as we previously mentioned.

The Hadith of Ubay Ibn Ka`b (may Allah be pleased with him) where he asked the Prophet (peace be upon him): "How many of my Prayers should I allocate for you...?" It is reported through a weak Sanad (chain of narrators). Even if it is authentic, Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) and others among the people of knowledge stated that the prayers here mean supplications. They added that Ubay used to allocate a time for making Du`a', then he asked the Prophet (peace be upon him):

"How much of this should I allocate for you...." until he said, "I allocate all my supplications to you;" namely he made all supplications at the time dedicated by him for this act to be sending peace and blessings upon the Prophet. Allah (may He be Praised) knows best.

Since this Hadith is not authentic, there is no need to burden us with explaining it. It is enough to know that Allah (Exalted be He) has ordained us to confer peace and blessings upon His Messenger Muhammad (peace be upon him). He (Glorified and Exalted be He) says,❪ Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu`Alaikum). ❫

There is an abundance of Hadiths reported from the Prophet (peace be upon him), indicating the permissibility of the frequent conferring peace and blessings upon the Messenger (peace be upon him). It is established that❪ whoever invokes blessings on him once, Allah will bless him ten times. ❫Muslims are prescribed to frequently invoke peace and blessings upon the Prophet (peace be upon him) at anytime during the day or the night, especially when his name is mentioned, after reciting Tashahhud in Salah, after listening to Adhan (call to Salah), and before making Du`a'.

We know no basis for the Hadith:❪ Whoever invokes blessings on me for hundred times on Friday, he, on the Day of the Resurrection, will be provided with light that if it is distributed among all creatures, it will suffice them. ❫It is fabricated by the liars.

Furthermore, the authentic way of offering peace and blessing upon the Prophet (peace be upon him) was reported in the authentic Hadith reported from him. The least thing a Muslim can say is that: "O Allah, confer peace and blessings upon Allah's Messenger", "O Allah, confer peace and blessings upon our Prophet Muhammad, his family, and his Companions.", "O Allah, confer peace and blessings upon our Master Muhammad, his family, and his Companions.", or "Peace and blessings be upon Allah's Messenger", or the like. When he was asked how to send peace and blessing upon him, the Prophet (peace be upon him) said,❪ Say: "O Allah, confer peace and blessings upon Muhammad and the members of his household as

You did confer upon the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as You did grant favors to the members of the household of Ibrahim. You are indeed Praiseworthy and Glorious." Another wording reads, Say: "O Allah, confer peace and blessings upon Muhammad and the members of his household as you did confer upon Ibrahim and the members of Ibrahim's household. You are indeed the Praiseworthy, the Glorious." Another narration reads when he told them how to offer peace and blessing upon him, and give the Salam (salutation) as you have learnt. He refers to the formula of Tashahhud in which we recite: "Peace be on you, O Prophet, and Allah's Mercy and Blessings be on you." According to another narration reported from the Prophet (peace be upon him): Say: "May Allah's Blessings be upon Muhammad, his wives, and his offspring as You blessed the family of Ibrahim and grant favor to Muhammad, his wives, and his offspring as You granted favor to the family of Ibrahim. You are the Praiseworthy, the Glorious."

The aforementioned formulas of sending peace and blessing upon the Prophet are the most authentic and sufficient. There is no need to recite the other formulas fabricated by the innovators in this regard.

As for the Hadith, which reads: Who he sends peace and blessings upon me one hundred times a day, Allah will meet one hundred needs for him; seventy of them in the Hereafter and thirty in this world. as far as we know, it is baseless and fabricated.

We know no basis for dedicating the reward of sending blessings on the Prophet (peace be upon him) to the others. So, avoiding this act is recommended.

It is authentically established that the deeds are presented before Allah (Exalted be He) on Mondays and Thursdays. This is based on the Hadith: When the Prophet (peace be upon him) was asked about his fasting on Mondays and Thursdays, he said, "Those are two days on which (people's) deeds are presented to the Lord of the Worlds, and I love that my deeds be presented while I am fasting." Fasting on these two days is better than fasting on Fridays. Muslims are also prohibited to fast on Friday unless they fast a day

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before or after it.

It is permissible to make Du`a' while offering Salah, whether it is obligatory or supererogatory, and at any time. It is recommended for the one making Du`a' to ask Allah (Exalted be He) to help meet all his needs, whether they are worldly or in the Hereafter. It is preferable to do so while prostrating or after reciting Tashahhud before Taslim during Salah or being outside it because of the authentic reports related from the Prophet (peace be upon him) in this regard. It is prescribed to care more about making Du`a' for the Hereafter and reciting the supplications reported from the Prophet (peace be upon him), because these are better than the supplications fabricated by other persons.

The prescribed supererogatory Salah offered with the obligatory ones are as follows: four Rak`ahs before and two after Zhuhr (Noon) Prayer, two Rak`ahs after Maghrib (Sunset) Prayer and two Rak`ahs after `Isha' (Night) Prayer and two Rak`ahs before Fajr (Dawn) Prayer. These total twelve Rak`ahs are to be offered with six Taslims. They are called Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet). The Prophet (peace be upon him) used to regularly offer them while being in residence. It is authentically reported that he (peace be upon him) said, A house will be built in Paradise, for anyone who prays in a day and a night twelve voluntary Rak`ahs. (Relatedby Muslim in his Sahih and by Al-Tirmidhy (may Allah be merciful with him) in his Sunanand adds, Four Rak`ahs before Zhuhr Prayer and two after it; two Rak`ahs after Maghrib Prayer; two Rak`ahs after 'Isha' Prayer; and two Rak`ahs before Fajr prayer. Offering four Rak`ahs before Zhuhr Prayer and four after it is highly rewarded as it is authentically reported on the authority of Umm Habibah (may Allah be pleased with her) that the Prophet (peace be upon him) said, Whoever observes the practice of performing four Rak`ahs before Zhuhr Prayer and four after it, Allah will prohibit Hell-fire to touch him. (Relatedby Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) This applies when one is being in residence. When the Prophet (peace be upon him) traveled, he used not to offer the Sunan Al-Rawatib of Zhuhr, Maghrib, and `Isha' but he observed the supererogatory Prayers of Fajr, Witr (Prayer with an odd number of units), and

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Qiyam-ul-Layl (standing for optional Prayer at night) in travel and residence. He (peace be upon him) used to offer a varied number of Rak`ahs in Witr; sometimes three, five, seven, nine, eleven, and thirteen Rak`ahs. He frequently observed eleven Rak`ahs and the maximum number he offered was thirteen Rak`ahs, as far as we know. Yet, he (peace be upon him) did not prohibit offering more than this number, but rather he has encouraged Muslims to offer Qiyam-ul-Layl, saying, Qiyam-ul-Layl is to be offered two by two (two Rak`ahs at a time). If any of you fear that the time of dawn is approaching, let him pray one Rak`ah as Witr.

This indicates that there is nothing wrong with offering more than thirteen Rak`ahs during Ramadan or in any other month. There is no harm to offer twenty Rak`ahs or more. It should be noted that the Prophet (peace be upon him) used to offer Salah in a state of tranquility and Khushu` (the heart being attuned to the act of worship) and to recite the Qur'an in a slow style. He (peace be upon him) sometimes offered Witr early in the night, sometimes in the middle of the night, and sometimes at the end of the night. `Aishah (may Allah be pleased with her) stated that He (the Prophet, peace be upon him) used often to perform Witr at the last part of night. This applies to the person who is able to do so. But if someone fears that they might not be able to wake up at the end of the night, they are advised to offer the Witr early at the night. The Prophet (peace be upon him) advised Abu Hurayrah and Abu Al-Darda' to offer the Witr early at the night, offer Salat-ul-Duha (supererogatory Prayer after sunrise), and to fast three days in each month. It is authentically reported that the Prophet (peace be upon him) said, If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable. (Related by Muslim in his Sahih)

May Allah grant all Muslims and us a better understanding of religion and make us hold steadfastly to it. May Allah rectify our hearts and deeds and cause us to die while we are Muslims, for He is the Most Generous. Peace be upon our Prophet Muhammad, his family, and Companions. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A girl quitted study against her mother's will

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Q: A girl is asking whether or not she becomes sinful on account of quitting study against her mother's will.

A: Studying has great interest and benefits. Muslims, males and females, should learn and have a profound understanding of their Din (religion of Islam), for it is the duty of a Muslim to acquire knowledge of their Din and learn whatever they need to know.

Among the reasons of happiness is to comprehend matters of Din, as the Prophet (peace be upon him) said: ❨ When Allah wishes a person to attain goodness, He causes them to understand the Din ❩ **Therefore, one of the indications of welfare and happiness is to have a good understanding of Din and Shari`ah (Islamic Law), so that Muslims are acquainted with the prohibitions and obligations upon them, correspondingly, they tend to worship Allah (Exalted be He) with sure knowledge. The Prophet (peace be upon him) said:** ❨ Whoever follows a path to seek knowledge, Allah will make the path to Jannah (Paradise) easy for them ❩**.**

You should learn and persevere to acquire profound understanding of Din as long as this can be attained in Islamic schools through honest persons and since your mother requires it urgently. This should encourage you to be even more caring and keen to understand your Din, for obeying parents brings you great blessing in this life and in the Hereafter. Accordingly, you should not disobey her in this unless the school adopts a co-education system, or it includes other things which might adversely affect your Din. In this case you should quit it immediately, even if this is against your mother's will. The Messenger (peace be upon him) said: ❨ Obedience is only in what is good (and reasonable) ❩ **He (peace be upon him) also said:** ❨ There is no obedience to any created being, if it involves disobedience to the Creator ❩**.**

May Allah grant all success! May Peace be upon Muhammad, his family, and Companions!

A girl hates her mother as she lived with her father after her parents' divorce

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Q: There is a girl who hates her mother, but the mother does not know it. She has lived away from her since her parents got divorced, and she never saw her mother until she grew up. However, she gives gifts to her mother. She asked some scholars, and they told her that the inclinations of the heart are involuntary, so we cannot be questioned for them by Allah (Exalted be He). What is your opinion?

A: There is no doubt that the hearts are in Allah's Hands; He directs them as He wills. Love and hatred are in Allah's Hands. However, they have means. If the mother takes care of her daughter and sympathizes with her, this nurtures love between them.

However, if the mother ignores and neglects the daughter, the case in hand, this might lead to hatred between them. The girl should fear Allah (Exalted be He) and be keen on maintaining ties of kinship with her mother, being dutiful to her and speaking nicely to her. She should also ask Allah (Exalted be He) to open her heart to love her mother, as a mother's right is great. If she cannot do that, there is no harm on her, as it is all in Allah's Hands. That is why the Prophet (peace be upon him) used to recite the following Du`a' (supplication),(O Allah, Controller of the hearts! Make our hearts steadfast in Your religion, and let our hearts be entirely driven to Your obedience.)The hearts are controlled by Allah (Exalted be He); He turns them over as He wills. This girl should supplicate to Allah (Glorified be He) and ask Him to

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open her heart to love her mother and fulfill her duty as ordained by Allah (Exalted be He).

She should also do all that she can in being dutiful, maintaining ties of kinship, giving presents to her mother and such forms of dutifulness. If she does so sincerely, Allah (Exalted be He) will prepare all goodness for her. Allah says,(So keep your duty to Allâh and fear Him as much as you can)and,(Allâh burdens not a person beyond his scope.)

Ruling on Al-Husainiyyat of Al-Rafidah and the sacrifices offered on this occasion

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From `Abdul `Aziz Ibn `Abdullah Ibn Baz **to the honorable brother Muhammad A. from Kuwait**

May Allah guide him to what pleases Him and increase His knowledge and faith, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter, may Allah guide you and grant you success! Your letter includes two questions:

First, what is the ruling on the Husainiyyat (worship places smaller than mosques) of the Al-Rafidah and the things that are done there such as slapping and scratching the cheeks, wailing, rending one's garments and beating oneself, sometimes with chains, whilst calling upon the dead and the noble Al-ul-Bayt (members of the Prophet's extended Muslim family) for help?

A: This is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and reprehensible Bid`ah (innovation in religion), which should be avoided. It is not permissible to take part in it or to eat the food that is offered on these occasions, because the Messenger of Allah (peace be upon him) and his Companions (may Allah be pleased with them) including the members of Ahl al-Bayt and others did not do that. The Prophet (peace be upon him) said, ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") **(Agreed upon by Al-Bukhari and Muslim).The Prophet (peace be upon him) also said,** ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") **(Related by** Muslim **in his Sahih (authentic) book of Hadith) and by** Al-Bukhari **(may Allah be merciful with him) in his Sahih book of Hadith in the form of Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) in affirmative formula of transmission.There are many reports that stress this meaning.**

According to the Ijma' (consensus) of scholars, seeking the help from the deceased or from Ahl-ul-Bait is a form of major Shirk (associating others in worship with Allah). Allah (Glorified be He) says, (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) **He (Glorified and Exalted be He)**

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also says, (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) **Allah (Glorified be He) also says:** (And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?)(And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.) **Allah (Glorified be He) also says:** (He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).)(If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).) **There are also many Ayahs (Qur'anic verses) to the same effect.**

The Prophet (peace be upon him) said, ("Du`a' (supplication) is `Ibadah (worship)".) **Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a good chain of transmission.It is also recorded by** Muslim **in his Sahih book of Hadithon the authority of Amir Al-Mu'minin (Commander of the Believers)** `Aly Ibn Abu Talib **(may Allah be pleased with him) that** ("The Prophet (peace be upon him) cursed whoever sacrifices for anyone besides Allah.")

It is obligatory upon all of the Shiites **and on everyone else to worship Allah (Exalted be He) alone in sincerity, and to beware of calling upon anyone other than Him for help, or of praying to the dead or the absent, whether they are from the Ahl al-Bayt or otherwise.**

It is also obligatory to avoid praying to or seeking the help of inanimate objects such as idols, trees, stars, and the like because of the above cited evidence.

The scholars of Ahl-ul-Sunnah wal-Jama`ah are unanimously agreed upon this matter.

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Second, what is the ruling on the sacrifices offered in those places on this occasion? What is the ruling on the drinks that are distributed to the common people in the streets?

A: The answer to this question is the same as the answer to the first question. It is a reprehensible bid`ah and it is not permissible to take part in it, or to eat the meat of these sacrifices or drink any of these drinks. If the sacrifices have been made to anyone other than Allah (Exalted be He), from among the Ahl al-Bayt or anyone else, this is a major shirk, because Allah (Exalted be He) says, ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾**Allah (Glorified be He) also says:**﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾

There are many Ayahs and Hadith to the same effect.

May Allah help you, all Muslims, and I do all that He loves and is pleasing to Him, and grant us all refuge from misleading temptations! He is Ever Near and Ready to respond!

As-salamu `alaykum warahmatullah wabarakatuh!

Building Masjids or offering Salah at the places that were trodden by the prophets

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Q: Is it better to build Masjids (mosques) or public gardens over the places where the Prophet (peace be upon him) used to pray or should they be left untouched?

A: It is not permissible for the Muslim to build Masijids or to offer Salah (Prayer) at the places trodden by the Prophet (peace be upon him), as this constitutes a means inviting to Shirk (associating others with Allah in His Divinity or worship). `Umar **(may Allah be pleased with him) used to forbid people from doing this. He would say to them: "It is because of their following the traces of their prophets that those before you were destroyed." He (may Allah be pleased with him) cut down the tree at** Al-Hudaybiyyah **under which Bay`ah (pledge of allegiance) was made with the Prophet (peace be upon him). When he saw some people paying frequent visits to the tree and offer Salah there, he cut it down in order to block all means to Shirk and to warn the Ummah (nation) against falling in the abyss of Bid`ah (innovation in religion). His biography (may Allah be pleased with him) is best noted for his employment of reason in all his actions as well as his due concern to block all the means leading to Shirk. May Allah reward him best for the righteous deeds he did for the benefit of Prophet Muhammad's Ummah. The Sahabah (Companions of the Prophet) did not build Masjids over the places where the Prophet (peace be upon him) is known to have set his foot like the road leading to** Makkah, Tabuk **and other roads. They knew that such an act is contradictory to the teachings of the Prophet (peace be upon him) and could lead to falling in the sin of major Shirk (associating others in worship with Allah). They also knew that such an act falls under the category of Bid`ah against which the Messenger of Allah (peace be upon him) had warned Muslims. In the Hadith narrated by `A'ishah (may Allah be pleased with her) the Prophet (peace be upon him) said:** ﴾ He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ﴿ **(Agreed upon by Al-Bukhari and Muslim)** `Aishah **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴾ He who does any act for which there is no sanction from our behalf, that is to be rejected. ﴿ **Narrated by** Muslim **in his Sahih (authentic book of Hadith).The Prophet (peace be upon him) used to quote these words repeatedly in his Khutbah (sermon):** ﴾ To continue: the best of the speech is embodied in the Book of Allah, and the best of all guidance is the guidance brought by Muhammad. And the most evil of all affairs are newly invented matters; and every newly invented matter is misguidance. ﴿ **Narrated by** Muslim **in his Sahih (authentic book of Hadith).There are many other Hadiths narrated to that effect.**

Allah alone is One Whose help is sought. There is neither might nor power except with Allah!

Ruling on slaughtering sacrifices at wells that people visit for the purpose of curing

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Q : In South Jordan, there is a spring of mineral water known as the Well of Sulayman ibn Dawud. People visit this well to bathe and seek cure. They bring with them animals to slaughter when they arrive there. What is the ruling on slaughtering animals like this?

A : If the waters have been tried and tested and they are useful in curing some diseases, then there is nothing wrong with that, because Allah (Exalted be He) has created some benefits for some sicknesses in some waters. So, if experience proved that these waters were beneficial for some certain diseases such as rheumatism, for example, there is nothing wrong with that.

With regard to slaughtering animals, this comes under various categories:

If the animals are slaughtered to meet the people's need for food or to feed guests that come to them, there is nothing wrong with that. If they are slaughtered for any other purpose, such as to draw closer to the water, the jinn, the Prophets, or on the basis of some false belief, then that is not permissible. Addressing His Prophet (peace be upon him), Allah (Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ He has no partner. ﴾ **Allah (Exalted be He) also says,** ﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾

So animals should be slaughtered only for Allah (Exalted be He) and sacrifices should be offered only to Him. The same applies to all other acts of worship; they should be dedicated only to Allah alone. It is not permissible to do any of these things for anything other than Allah (Exalted be He) who says: ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾

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Allah (may He be Praised) also says, ﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾ **Many Ayahs have already been quoted above in addition to other similar Ayahs. The Prophet (peace be upon him) said:** ﴿ "May Allah curse the one who slaughters (a sacrifice) to other than Allah..." ﴾ **Narrated by** Muslim **in his Sahih book from the Hadith of** `Aly **(may Allah be pleased with him)**

Thus, no one is allowed to offer sacrifices to the jinn or to a certain star, to a planet, to certain waters, to a certain prophet, to any person, or to idols. Worship is only for Allah (Exalted be He). We should seek to draw closer to Him alone through sacrifices and prayers, and all other kinds of worship, because Allah (Exalted be He) says: ﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾ **As mentioned above, Allah (Exalted be He) also says:** ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾ **Allah (Exalted be He) also says,** ﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾ **There are many other Ayahs in this regard.**

Sacrifice is one of the most important and best acts of worship, so it must be done sincerely to Allah Alone, because of the Ayahs and Hadiths that have been already mentioned. For example, the Prophet's saying (peace be upon him), ﴿ "May Allah curse the one who slaughters (a sacrifice) to other than Allah...." ﴾

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Burying the dead in Masjids as a means to Shirk

In the Name of Allah and praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family and those who followed his guidance!

I have read an article in Al-Khartoum Newspaper issued in 17/4/1415 A.H. stating that Al-Sayyid Muhammad Al-Hasan Al-Idrisy **shall be buried next to his father in their Masjid (mosque)** in Omdurman city.

Since it is obligatory to advise Muslims and forbid evil acts, I wish to note that it is not permissible to bury dead people in Masjids. It is even a way leading to Shirk (associating others with Allah in His Divinity or worship) and it is among the practices of the Jews and Christians, **which are dispraised by Allah and cursed by the Messenger of Allah (peace be upon him).It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** `Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) said,** "Allah cursed the Jews and the Christians; for they made the graves of their prophets places of worship." **It is also related by** Muslim **on the authority of** Jundub ibn `Abdullah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** "Indeed, those who preceded you used to take the graves of their prophets and righteous men as places of worship, so beware of that and do not make graves into Masjids; I forbid you to do this." **There are many Hadith to the same effect.**

Thus, it is the duty of Muslims everywhere - governments and citizens - to fear Allah and abstain from His Prohibitions. People should bury their dead outside Masjids, as the Prophet (peace be upon him), his Companions (may Allah be pleased with them) and those who followed them perfectly used to do.

On the other hand, having the Prophet's grave and the graves of his two Companions; Abu Bakr and `Umar **(may Allah be pleased with them)**

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inside the Prophet's Mosque is not a legal foundation to support the permissibility of burying the dead in Masjids. In fact, the Prophet (peace be upon him) was buried in his house inside the room of `Aishah **(may Allah be pleased with her) and so were his two Companions. Later, one hundred years after the Hijrah (Prophet's migration to Madinah),** Al-Walid ibn `Abdul-Malik **expanded the Masjid and annexed the house to it. Although some scholars disagreed with what he did, he thought this would not hinder the expansion process and would not cause any doubt, as the matter is clear.**

Hence, it is now clear to everyone that the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them) were not buried in the Masjid. Annexing the house to the Masjid for expansion reasons is not valid evidence to raise on the permissibility of burying anyone in a Masjid. The Prophet (peace be upon him) and his Companions were buried in his house and what Al-Walid **did should not be taken as evidence. Rather, evidence is found on the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars) among the righteous predecessors, may Allah be pleased with them all and may He guide us to follow them perfectly!**

I have conveyed the message and cleared my conscience. This was written in 14/5/1415 A.H.

Allah is the Grantor of success. Peace and blessings be upon our Prophet Muhammad, his family, his Companions and those who follow them perfectly!

Celebrating the Islamic occasions

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In the Name of Allah. All Praise is due to Allah. Peace and Blessings be upon the Messenger of Allah, his family, his Companion, and those guided by his guidance.

I read the article written by Farid ibn `Abdul-Hafizh Miyajan **in Al-Madinah Newspaper issued in 15/2/1415 A.H. supporting the view of** `Abdullah Abu Al-Samh **who encourages celebrating Islamic occasions.**

I took it upon myself to clarify their mistake out of my desire to be sincere to Allah and His servants. Allah (Glorified and Exalted be He) says:﴾ By Al-‘Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿**The Prophet (peace be upon him) said,**﴾ "The Religion is (to give) advice. The Religion is (to give) advice. The Religion is (to give) advice.’ It was said, ‘O Messenger of Allah! For whom?’ He replied, ‘For Allah, His Book, His Messenger, and for the leaders and ordinary Muslims." ﴿

Allah (Glorified be He) prohibited attributing words to Him and warned His Servants against it. Allah (Glorified be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴿**He (Glorified and Exalted be He) also says:**﴾ And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh). ﴿

No doubt, encouraging people to celebrate Islamic occasions that were not celebrated by the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) is a Bid`ah (innovation in religion).

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It involves exceeding the proper limits in religion and ordaining acts of worship that were not ordained by Allah. Some of these acts may even lead to Shirk (associating others with Allah in His Divinity or worship) as well as being a Bid`ah, such as celebrating the Mawlid (the Prophet's birth day) and the birthday of the Companions and scholars. Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿**He (Glorified be He) also says:**﴾ Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment. ﴿**And He (Glorified be He) says:**﴾ Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴿**The Prophet (peace be upon him) said,**﴾ "Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected." ﴿**(Agreed upon by Al-Bukhari and Muslim)He (peace be upon him) also said,**﴾ "Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected." ﴿**(Related by** Muslim **in his Sahih book of Hadith)Moreover, the Prophet (peace be upon him) used to say in his Khutbahs (sermons),**﴾ "The best discourse is Allah’s Book (Qur’an), the best guidance is the guidance of Muhammad (peace be upon him), and the worst matters are the innovated matters (introduced into the religion) and every innovated matter (in religion) is error." ﴿**(Related by** Muslim **in his Sahih) There are many Hadith to the same effect.**

Thus, it is the duty of Muslim scholars, knowledge seekers, and Muslims in general to observe Taqwa (fearing Allah as He should be feared), to beware of calling people to a Bid`ah that is not ordained by Allah and to be pleased with what pleases Allah, the Messenger (peace be upon him), the Companions and those who follow them exactly. In doing so, Muslims can achieve happiness, a good end and safety in this world and in the Hereafter and avoid imitating the enemies of Allah among the Jews and Christians **who introduced into their religion that which Allah had not ordained, and thus were astray and led others astray.**

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Furthermore, it is the duty of Muslims, instead of introducing Bid`ahs and calling to them, to advise one another, take great care of the Qur'an and reciting it and care for the Sunnah (whatever is reported from the Prophet) and call others to it with words and deeds in Masjids (mosques) and houses. Muslims should pay much attention to knowledge assemblies to teach the ignorant, remind the forgetful, increase goodness, and decrease evil. This is what the

Salaf (righteous predecessors) used to do, may Allah be merciful with them all!

May Allah guide us and all Muslims to beneficial knowledge and sincere practice! May Allah purify our hearts and deeds and let us be among those who advise and call one another to the Truth with sure knowledge! I ask Allah to grant His Religion victory and raise it, set right the affairs of all Muslims, let the best among Muslims rule over them and aid their rulers, for He is Capable of that!

Peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Tabligh Group and Offering Salah in Masjids Containing Graves

Q: M.`A. from America says: I travelled with Tabligh (a group calling to Islam) to India and Pakistan. We used to gather and pray in Masjids (mosques) that have graves inside them. Later, I was informed that praying in Masjids containing graves is Batil (null and void). What is the ruling on my prayer? Should I repeat it? What is the ruling on traveling with this group to similar places?

A: In the Name of Allah. All Praise is due to Allah.

Tabligh **does not have good knowledge in matters related to `Aqidah (creed). Thus, it is not permissible for anyone to set out with them. Only someone who has enough knowledge and insight about the True `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) can go to be able to guide, advise, and cooperate with them in good. Tabligh is a very active group that lacks knowledge and needs more knowledge and scholars to guide them in matters relating to Tawhid (monotheism) and Sunnah (whatever is reported from the Prophet).**

May Allah grant us all understanding of His Religion and holding fast to it!

As for praying in Masjids where there are graves, it is not permissible. You have to repeat all the prayers offered there, for the Prophet (peace be upon him) said, "Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship." **(Agreed upon by Al-Bukhari and Muslim)He (peace be upon him) also said,** "Indeed, those who preceded you used to take the graves of their prophets and righteous men as places of worship, so beware and do not make graves into Masjids; I forbid you to do this." **(Related by** Muslim **in his Sahih book of authentic Hadith)There are many Hadiths to the same effect.**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Advising those who believe in the death of Jesus and deny his second return to the earth at the end of time

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From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the grand Shaykh and brother** Abu Bakr Mahmud Jumy, **the former senior judge in** northern Nigeria **and member of Muslim World League** in Makkah. May Allah grant you success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). To continue:

I read your book entitled (Settling the Dispute on the Issue of Jesus' Second Return to the Earth) where you stated that Jesus (peace be upon him) will not descend to the earth at the end of time. The small-sized book has 30 pages.

I was mush astonished that you reached such a conclusion which is in contrast with authentic Hadiths that tell of Jesus' second return to the earth. There is not a single Ayah (Qur'anic verse) in the Noble Qur'an that denies this fact.

I advise you to reconsider this conclusion and turn to Allah (Exalted be He) in repentance and to follow the view held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) which affirms Jesus' second return to the earth at the end of time. Whoever holds a different view will be considered to have strayed from the path of truth.

Since you are an ideal followed by Muslims, there is nothing wrong if you retract your opinion and confess your mistake regarding this issue. Returning to the path of truth and refusing to continue on the wrong path are the tradition of the early and modern scholars.

I advise you to refer back to the books of Hadith on this issue and Qur'an commentaries of Ibn Jarir, Al-Baghawy and Ibn Kathir. **These books contain sufficient and convincing proofs for seekers after the truth.**

May Allah guide us and you to that which pleases Him! May He protect us and all Muslims from misguided conceptions and incitement of Satan! Allah is Ever-Bountiful, Most Generous. I also ask Allah to guide and help you do all what is good. Allah is the All-Hearer, Ever-Near.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Commenting on the will of the Grand Shaykh of Al-Azhar

`Abdul-Halim Mahmud to bury his body inside the Masjid (mosque)

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From `Abdul `Aziz Bin `Abdullah Ibn Baz to His Eminence doctor `Abdul-Halim Mahmud, the grand Shaykh of Al-Azhar, may Allah guide him and make him a source of support to the truth. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I read the article written by Shaykh Muhammad `Ali `Abdul-Rahim, head of Jama`at Ansar Al-Sunnah (supports of the Prophet's Sunnah) which was published in Al-Tawhid Magazine, Sha`ban 1397 A.H. The article cited a report published in Al-Gumhuriyyah newspaper on the seventh of May, 1977. The report reads: Shaykh `Abdul-Halim Mahmud the Grand Shaykh of Al-Azhar built a Masjid (mosque) in Bilbeis. He made a will that he be buried in this Masjid when he dies.

I advise Your Eminence not to execute this will, as it is in contradiction to the objectives of Allah's Purified Shar` (Law). Masjids are built for the purpose of offering Salah (Prayer), making Dhikr (Remembrance of Allah), Du`a' (supplication), seeking Allah's forgiveness and reciting the Noble Qur'an. I was much annoyed and astonished to hear that you have made such a will, which I hope to be a fabricated story. Many journalists are notorious for publishing false news with the aim of tarnishing the image of people. We also exclude the possibility of your being ignorant of the ruling on building graves inside Masjids. Many authentic and explicit Hadiths are expressive of the prohibition of building graves inside Masjids as this constitutes a means leading to

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Shirk (associating others with Allah in His Divinity or worship). Many laymen and ignorant people start to join the dwellers of these graves in the worship of Allah by invoking them beside Him and making them partners along with Him in seeking benefit, repelling harm or fulfilling needs. This fact is proved by the practices of the ignorant people who visit the graves of Al-Badawy and Al-Husayn and other graves revered by the ignorant. It is not beyond your knowledge that the Messenger of Allah (peace be upon him) was authentically reported to have cursed the Jews and Christians for taking the graves of their prophets as places of worship. In another Hadithnarrated by Muslim in his Sahih (authentic book of Hadith)on the authority of Jundub Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿

There is no doubt that burying the dead inside Masjids falls under the prohibition of taking them as places of worship as mentioned in the Hadith.

Your Eminence should not have this will carried out in case it is proved that you have made it. You have to announce this in local papers while naming the reasons that made you retract your previous opinion so that you can discharge yourself of the responsibility before Allah (Exalted be He) and no one could think that you approve of this grievous act, which contradicts Prophet Muhammad's (peace be upon him) Shari`ah. Since you are an ideal for Muslims, you have to be aware of introducing an act into religion whereby you will burden its sin alongside the sin of those who act upon or permit it until the Day of Resurrection.

If the news is falsely attributed to you, you should announce this in local newspapers in order to discharge yourself of responsibility.

I ask Allah to make us and you a source of guidance and support to the truth! May He grant us all steadfast adherence to His Din (religion), for He is Most Generous, Ever-Gracious. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The ruling on a woman traveling to 'Umrah by bus without a Mahram

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Q: Sister Umm Salih from Al-Madinah Al-Munawwarah is asking about a forty years old divorced woman who has no Mahram (spouse or unmarriageable relative), she lives alone in Al-Madinah Al-Munawwarah since her sons - the elder one is 16 years old- live with their father in another city. During the blessed month of Ramadan, she went to Makkah Al-Mukarramah to perform `Umrah (lesser pilgrimage) by bus which included a special place for women. The bus then dropped her in front of Al-Haram (the Sacred Mosque in Makkah). However, after she had finished her `Umrah, she rode another bus to the main station outside Makkah Al-Mukarramah, and from there she traveled to Al-Madinah in another bus. Will she be a sinner because she traveled at her age under the mentioned circumstances?

A: If the reality is as mentioned by the questioner, her traveling is impermissible, and she should make Tawbah (repentance) to Allah (Exalted be He) for what she did, and have a sincere intention not to do this again. This is because the Prophet (peace be upon him) said: ﴾ A woman should not travel except with a Mahram ﴿ **(Agreed upon by Al-Bukhari and Muslim) from the Hadith of** Ibn `Abbas **(may Allah be pleased with both of them).Allah (Glorified be He) also says,** ﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴿

Allah is the One Who grants success.

The ruling on women travel without a Mahram (spouse or unmarriageable relative)

Q: Can a woman play the role of Mahram when traveling with another woman?

A: A woman can not fulfill the role of a Mahram to another woman. A Mahram refers to the person who is not permitted to marry the woman due to blood relationship such as her father and brother or due to marriage such as her husband, father-in-law, the husband's son, milk-father or brother, and the like.

It is not permissible for a man to have Khulwah (being alone with a member of the opposite sex) with a marriageable woman nor to accompany her on a journey. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (A woman should not travel except with a Dhu-Mahram (her husband or a man with whom she cannot marry at all according to the Islamic Jurisprudence)) **(Agreed upon by Al-Bukhari and Muslim).In another Hadith, the Prophet (peace be upon him) is reported to have said:** (“No man should be alone with a woman, for Satan makes a third.”) **Narrated by** Imam Ahmad **and others from the Hadith of** `Umar **(may Allah be pleased with him) with an authentic Sanad (chain of narrators).**

Allah alone grants success!

21- The ruling on traveling to visit the Prophet's grave

Q: What is the ruling on traveling to visit the graves of the Prophet, the Awliya' (pious people) and others?

A: It is not permissible to travel to Madinah with the intention of visiting the grave of the Prophet (peace be upon him) or the grave of other people. This is the more correct of the two views held by scholars. This is based on the Hadith in which the Prophet (peace be upon him) says: ❨ No journey should be made to any place except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet’s Mosque in Madinah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). ❩ **(Agreed upon by Al-Bukhari and Muslim).**

It is only permissible for those who reside away from Madinah

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to intend visiting Al-Masjid Al-Nabawy. **This way they can visit the grave of the Prophet (peace be upon him),** the two graves of Abu Bakr, `Umar, **the graves of the martyrs and the companions who are buried in** Baqi` (the graveyard of Madinah, near the Prophet's Mosque).

It is permissible to intend traveling to Madinah for the purpose of praying in the Prophet's Masjid and to visit his grave but it is not permissible to make the journey to Madinah only for the purpose of visiting the Prophet's grave. There is nothing wrong if someone visits the Prophet's grave if they happen to reside in the vicinity of the Masjid, because in such case they are not considered as going on a journey to Madinah. Moreover, it is an act of Sunnah to visit the Prophet's grave, the grave of Abu Bakr and `Umar, the graveyard of martyrs and** Baqi`. **Similarly, it is an act of Sunnah to pay visits to the graveyard of the dead Muslims wherever they are on the condition that the intention of journeying is hot held. The permissibility of visiting graves is supported by the Hadith in which the Prophet (peace be upon him) said: ❨ visit the graves for they remind you of the Hereafter. ❩ **Narrated by** Muslim **in his Sahih (authentic book of Hadith).** ❨ The Prophet (peace be upon him) used to teach his Companions to recite the following when visiting the graves: Peace be upon you, the inhabitants of the graves of the believers and Muslims, and in Shaa Allah we will join you. We pray to Allah for the well-being for ourselves and for you. ❩ **Narrated by** Muslim **in his Sahih.**

Barzakh (period between death and the Resurrection)

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Q: What is the type of life which Allah gives the dead person after he is buried in the grave? Is it the same life experienced before death? How many senses does Allah restore to him? What is the fate of the dead whose bodies are cremated after death like the case in India, Japan and other countries? How are they questioned after death?

We all know that the doctor anesthetizes the patient during operations, so what happens to the person when he dies?

A: First, it should be known that every believer, man or woman, has to believe in all matters related to the Day of Resurrection like accountability for actions, Jannah (Paradise), Hellfire as well as matters related to death like bliss and punishment in the grave and all matters related to Ghayb (the Unseen). All these matters have been reported in the Noble Qur'an and the authentic Hadiths of the Prophet (peace be upon him). We have to hold true faith in these matters as we know that Allah states nothing but the truth. Allah (Exalted be He) says: ﴿ and whose words can be truer than those of Allâh? (Of course, none). ﴾ **Allah (may He be Praised) also says:** ﴿ And who is truer in statement than Allâh? ﴾

We also know that the Messenger of Allah (peace be upon him) is the most truthful of men and that he does not speak of his own accord. Every single word he speaks is inspired to him by Allah. So, we have to believe in all the authentic Hadiths that have been reported from him even though we may not be able to understand some of them.

Therefore, we have to believe in all the reports he mentioned regarding the Hereafter, Jannah, Hellfire, reward and punishment of the dead,

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and bringing life back to the dead. All these matters are true and established. All servants of Allah have to believe in every word of the Qur'an, every statement authentically reported from the Prophet and every statement agreed upon by scholars of Islam.

When Allah bestows upon the believer the blessing of knowing the wisdom behind these unseen matters, he should thank Allah and praise him for the knowledge and insight that He has given him. This is because knowing the wisdom behind them increases a person's faith and tranquility.

As for the test of the grave and the condition of the dead person, Allah causes the soul of the dead person to return to him. Authentic Hadiths from the Messenger of Allah (peace be upon him) were narrated in this regard. The dead person experiences a type of life other than the life that he used to live before death. This life is known as Barzakh (period between death and the Resurrection). Allah gives him life in the sense that he becomes only able to understand the question and answer, then his soul leaves his body and ascends to heaven if he was a pious person but descends to Hellfire if he was impious. So, the soul is returned to him when the two Angels come to probe the soundness of his faith by asking him about his Lord, his Din (religion) and his Prophet.

The believer will say: "My Lord is Allah, my Din is Islam and my Prophet is Muhammad." When he is asked: "What did you say about this man who was sent among you?", he will reply: "He is the Messenger of Allah. He brought guidance to us. We believed in him, trusted him and followed him." Whereupon it will be said to him: "We know that you were a true believer." One gate in Jannah (Paradise) will be opened for him so that he can enjoy some of its blessings. Then it will be said to him: "This will be your sitting place in Jannah which you will enter when Allah raises you from the dead." Upon seeing his sitting place in Hellfire, it will be said to him: "This would have been your sitting place in Hellfire if you had disbelieved in Allah. Now, Allah has protected you from it and caused you to dwell in Jannah."

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When asked about his Lord, Din and Prophet, the Kafir (disbeliever) will exclaim: "What? What? I do not know. I heard the people say something, so I said it." So he will be beaten with an iron bar until he sends out a loud scream which all but human beings will hear, because if they would hear it, they would faint. One gate of Hellfire will be opened for him and his grave will be contracted upon him until his limbs are caught up among one another. The grave will resemble a pit in Hellfire. It will be said to him: "This will be your resting place in Hellfire when Allah raises you up from the dead." Upon seeing his place in Jannah, it will be said to him: "This would have been your place in Jannah had you been guided by Allah."

Thus it is clear that the barzakh life can take on the aspect of a garden of paradise or that of a nightmare. The torment and bliss experienced in the grave occur to both the body and soul and the same will be the case on the Day of Resurrection. As for those who are cremated after death, others who die by drowning, and others who are eaten up by wild animals, their souls will experience a portion of punishment or bliss. Allah will reshape their bodies the way He wills. The punishment and bliss will be experienced by the soul. The soul of the believer will enter Jannah. The Prophet (peace be upon him) said, (The believer's soul is a bird which feeds upon the fruits of the trees of Paradise, whereas the disbeliever's soul goes to hell Fire.) **It is thus the duty of every Muslim, man or woman, to hold firm belief in what Allah has told of in the Qur'an and what His Messenger (peace be upon him) has reported in his authentic Hadiths. He should believe in it the way Allah wants him to even if he is short of realizing the wisdom behind it.**

Is it permissible to grant the reward of good deeds to a dead person

who used to slaughter animals for others than Allah during his life?

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Q: The questioner says, it is said that my father used to slaughter animals for the sake of people other than Allah. He also says that the absence of scholars who would direct and advise him was responsible for that. Now, he wants to give Sadaqah (voluntary charity) and perform Hajj on his behalf. What is the ruling regarding this?

A: If his father was known for righteousness and benevolence, he should not believe the ill words conveyed about him by those whose truthfulness is not known. It is an act of Sunnah to make Du`a' (supplication) for him or give Sadaqah (voluntary charity) on his behalf. He should continue to do this unless two or more reliable and just witnesses testify to having seen his father slaughtering animals for or making Du`a' to other than Allah. Once this is proven, he has to abstain from making Du`a' for his benefit. This father's ultimate fate lies in the Hands of Allah (may He be Praised and Exalted).(When the Prophet (peace be upon him) sought permission to beseech forgiveness for his mother, Allah did not grant it to him.)**But when he sought permission from Allah to visit her grave, he was granted permission. This indicates that when someone dies upon the state of Shirk (associating others with Allah in His Divinity or worship) even while being ignorant of it, it will not be permissible to make Du`a' for them, beseech Allah to forgive them, give Sadaqah (voluntary charity) or perform Hajj in their behalf. As for one who dies without ever hearing about Islam, his eternal fate belongs to Allah (may He be Praised).**

However, the correct view held by scholars is that he will be tested on the Day of Resurrection; if he obeys Allah's command, he will enter Jannah (Paradise), but if he disobeys, he will enter Hell-fire. This is based on many Hadiths that have been narrated in this regard.

Dedicating the reward of good deeds to the dead person

Q: M.M.A. asks whether it is permissible to grant the reward of good deeds to the dead.

A: It is permissible to grant the reward of good deeds, which Allah's Purified Shar` (Law) allows, to the dead such as dedicating the reward of Sadaqah (voluntary charity), Du`a' (supplication), repayment of the dead person's debts, performance of Hajj and `Umrah (lesser pilgrimage) on his behalf or on behalf of an old person or a person with an incurable illness. This was stressed in a variety of Hadiths that were authentically reported from the Prophet (peace be upon him). Likewise, there are many Ayahs (Qur'anic verses) which indicate the permissibility of making Du`a for all Muslims whether living or dead. In one Ayah, Allah (may He be Praised) states: ﴾ And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. ﴿

The Prophet (peace be upon him) is also reported to have said: ﴾ When a man dies, his acts come to an end but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). ﴿ **It is also authentically reported from the Prophet (peace be upon him) that** ﴾ A person came to the Messenger of Allah (peace be upon him) and said: My mother died suddenly without having made any will. I think she would have definitely given Charity if she had been able to speak. Would she receive a reward, if I give Charity on her behalf? He (the Prophet) said: "Yes". ﴿ **(Agreed upon by Al-Bukhari and Muslim).**

It is also authentically reported from the Prophet (peace be upon him) that ﴾ A man said, O Messenger of Allah, is there any kindness left that I can do to my parents after their death? He (peace be upon him) replied: Yes, you can invoke blessings on them, ask for forgiveness for them, carry out their final wills after their death, honor their friends, and join the ties of relationships which are dependent on them. ﴿ **Allah alone grants success.**

The good deeds permitted to grant their reward to the dead and the deeds that are not

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Q: J.M.`A. from Egypt says, some people in our village invite some learned reciters of the Qur'an to recite it in their houses on the pretext that the recitation of the Qur'an benefits the dead. Others invite one or two Sheikhs to recite the Qur'an at the grave of one of their relatives. Others hold a great ceremony where they invite a famous reciter who reads the Qur'an through the microphone in commemoration of the annual anniversary of the death of their beloved ones. What is the Islamic view regarding this issue? Does reciting the Qur'an really benefit the dead? What is the best thing that benefits the dead? Please, advise. May Allah reward you with the best for enlightening us! Accept our best thanks and regards.

A: All praise is due to Allah. To continue: this constitutes an act of Bid`ah (innovation in religion). The Prophet (peace be upon him) is reported to have said: ﴿ He who innovates things in our affairs for which there is no valid (reason) will have them rejected. ﴾**(Agreed upon by Al-Bukhari and Muslim).The Prophet is also reported to have said:** ﴿ He who does any act for which there is no sanction from our behalf, that is to be rejected. ﴾**Narrated by** Muslim **in his Shaih (authentic book of Hadith).There are many other Hadiths narrated to this effect.**

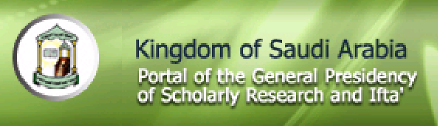
It was not a regular practice of the Prophet (peace be upon him) nor of any of his Rightly-Guided Caliphs to recite the Qur'an at the graves of the dead or to commemorate their death. Nothing is as good as following the example of the Messenger of Allah (peace be upon him), his Rightly-Guided Caliphs, and whosoever follows in their footsteps. Allah (Glorified and Exalted be He) says: ﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾

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The Prophet is also reported to have said: ﴿ You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick and hold fast to them. Avoid novelties, for every novelty is an innovation and every innovation is an error. ﴾**It is authentically reported that the Prophet (peace be upon him) would repeat these words in every Friday Khutbah (sermon):** ﴿ And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error. ﴾**There are many other Hadiths narrated in this regard.**

According to authentic Hadiths the Prophet (peace be upon him) highlighted the things that benefit a Muslim after his death. ﴿ When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). ﴾**Narrated by** Muslim **in his Sahih (authentic book of Hadith).** ﴿ A man asked the Prophet (peace be upon him), "O Prophet of Allah, is there any form of kindness left that I can do to my parents after their death?" He (peace be upon him) replied, "Yes, you can invoke blessings on them, ask forgiveness for them, carry out their final instructions and will after their death, honor their friends, and join ties of relationship which were dependent on them." ﴾

Showing kindness to the dead parents includes carrying out the will that they make before death if it is in conformity with the teachings of Allah's Purified Shar` (Law). It also includes dedicating the reward of charity to them, making Du`a' (supplication) for them and performing Hajj and `Umrah (lesser pilgrimage) on their behalf. Allah alone grants success.



Performing Tawaf and reciting the entire Qur'an for the deceased

Q: What is the ruling on performing Tawaf (circumambulation around the Ka`bah) on behalf of any of my deceased relatives, parents, or grandparents? What is the ruling also on making Khatmah (completing the reading of the whole Qur'an) for them? May Allah reward you best!

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A: It is better to refrain from doing this, for there is no evidence to support it. However, it is permissible for you to give charity, supplicate Allah (Exalted be He) for them, and offer Hajj and `Umrah (lesser pilgrimage) on behalf of any of your relatives, if they were Muslims. As for offering Salah, Tawaf, or reciting the Qur'an on their behalf, it is better to abandon these deeds for there is no evidence to support them.

Some scholars permit this by way of Qiyas (analogy) on charity and supplications. However, it is safer to forsake this. May Allah grant us success!

What should a person say when performing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over himself?

Q: A person from Al-Dammam writes in his question: When a person wants to perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over his Muslim brother, he recites the following supplication: ﴿ In the name of Allah I exorcise you from anything that may harm you. I ask Allah, the Generous, the Lord of the Mighty Throne to cure you. ﴾ **Your Eminence, what should a person say when performing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over himself? May Allah reward you the best!**

A: He should recite the reported supplication of the Prophet (peace be upon him):﴿ O Lord of the people, take away the harm and grant healing, for You are the Great Healer. There is no healing except Your healing. In the name of Allah, I exorcise myself from everything which harms me, from the evil of every soul, or from the envier's eye. May Allah cure me! ﴾

He should seek protection in the perfect words of Allah from the evil of what He created.﴿ When the Prophet (peace be upon him) suffered an illness, he used to protect himself by reciting in his hands the following:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴾and﴿ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴾(thrice) and to wipe with them his head, face, and the front side of his body thrice. ﴾**May Allah grant us success!**

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A note concerning a false report circulated by some ignorant people

Praise be to Allah. May Allah's Blessings and Peace be upon the slave and Messenger of Allah, our Prophet Muhammad, and upon his family and Companions!

I have come across a false report that is being disseminated by some ignorant people who have little understanding of the religion of Allah. The text of this report is as follows: "In the Name of Allah, the Most Gracious, the Most Merciful. Peace and blessings be upon the noblest of the messengers, our Master Muhammad (peace be upon him), and upon his family and Companions! Allah (Exalted be He) says:﴾ No doubt! Verily, the Auliyâ’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ﴿**Allah is Most Truthful.**

My Muslim brother, my Muslim sister. A thirteen-year-old girl was inflicted with hard illness and the doctor failed to treat her. One night her sickness grew worse and she wept until sleep overtook her. In her dream, she saw Sayyidah Zaynab **(may Allah be pleased with her). She put some drops in her mouth, and when she woke up she was completely healed from her sickness. Sayyidah** Zaynab **(may Allah be pleased with her) asked her to write this story thirteen times and distribute it to the Muslims to demonstrate the power of the Creator, may He be Exalted, and how it is manifested in His signs and His creation, Exalted be He above all that they associate with Him. The girl did what she was asked to do, and this is what happened:**

1 – The first copy fell into the hands of a poor man, who wrote it out and distributed it. Thirteen days later, the Lord willed that this poor man should become rich.

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2 – The second copy fell into the hands of a worker who ignored it. Thirteen days later he lost his job.

3 – The third copy fell into the hands of a rich man, who refused to write it out. Thirteen days later, he lost all the riches that he possessed.

Hasten, O Muslim brother or sister, after reading this story, to copy it out thirteen times and distribute it to people, so that you may get what you wish for from the Most Generous Lord, may He be Glorified and Exalted. May Allah's Peace and Blessings upon our Master Muhammad and upon all his family and Companions!”

When I read this false report, I thought it is necessary to point out that the benefits and good things that the author claims will come to those who copy and distribute it, and the bad things that will happen to those who ignore it and do not disseminate it further, are all lies and baseless. Rather, they are fabrications of the liars and charlatans. They want to divert the Muslims from putting their trust in their Lord alone, with no partner or associate, to bring them benefits and ward off harm, as well as taking the permissible means as prescribed in the Shari`ah (Islamic law). They also want them to put their trust in someone or something other than Allah to bring benefits and ward off harm and to take false means that are not permitted or prescribed in the Shari`ah, which lead them to become attached to something other than Allah and to worship someone other than Him. Undoubtedly, this is one of the plots of the enemies against the Muslims, who want to divert them away from their true Din (religion) of Islam by any means possible. The Muslims should beware of these plots and not be deceived by them. The Muslim should pay no attention to this false report and similar reports which appear from time to time. Warnings have been issued about several of them in the past. It is not permissible for a Muslim to copy out this and similar reports, or to distribute them under any circumstances. Rather, doing so is an evil action and a person who does that is committing a sin; there is the fear that he will be punished in this world and in the Hereafter, because this is

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Bid`ah (innovation in religion) whose evil is great and whose punishment is severe.

This report is a kind of reprehensible Bid`ah and is one of the means that lead to Shirk (associating others with Allah in His Divinity or worship) and overestimation of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) **and others among the dead; calling upon them instead of Allah, seeking their help, and thinking that they can bring benefit or ward off harm from those who call upon them and seek their help. It is also a kind of telling lies about Allah. Allah (Glorified be He) says:**﴾ It is only those who believe not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars. ﴿**The Prophet (peace be upon him) said:**﴾ He who innovates things in

our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ❳ **(Agreed upon by Imams Al-Bukhari and Muslim)**

All Muslims who receive this letter should tear it up, destroy it, warn people against it and pay no attention to any promises or warnings that it may contain, because these are false reports that have no sound basis and nothing good or bad will result from it. But the one who invents it, those who copy it out and distribute it, and those who promote it and disseminate it among the Muslims are all sinful, because all of that comes under the heading of cooperating in sin and transgression which Allah has forbidden in His Book, where He (Glorified be He) says: ❲ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ❳

We ask Allah to keep us and all the Muslims safe and sound from all evil. Allah is Sufficient for us and He is the best to deal with those who fabricated this report and similar reports, and introduced into the religion of Allah things that have nothing to do with it. We ask Allah to deal with them as they deserve, for telling lies about Allah, disseminating falsehood, calling people to the means that lead to Shirk and exaggeration about the dead and distracting them with something that will harm them and will not benefit them.

Sincerity towards Allah and His slaves demands that we point this out. May Allah's Peace and Blessings be upon His slave and Messenger, our Prophet Muhammad, his family and Companions!

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Religiosity

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance!

Abiding by the proper religious behavior is a very important topic. Every believing man and woman should stick to that in all times and humbly ask Allah (Glorified and Exalted be He) to guide him to that.

O servant of Allah, keep to good deeds, hasten and continue in doing good. You should also beware of evil, turn away from it and from its means. You should ask Allah (Exalted be He) to grant you help and success.

This worldly life is the abode of afflictions and trials where preparations are made for the Hereafter. Allah (Exalted be He) has created creatures to worship him. He sent the messengers and revealed the Books to them and gave them reason, hearing, and sight, and afflicted them by devils of mankind and Jinn, and whims.

It is Wajib (obligatory) to make use of what Allah (Exalted be He) has given them by turning away from harmful matters and afflictions such as the tempters of evil and devils among mankind and Jinn.

This world is a workplace; it is not an abode of happiness. It is the abode of delusion. Allah (Exalted be He) says,﴾ let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. ﴿The pleasures of this worldly life are little as Allah (Exalted be He) says,﴾ Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter. ﴿

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It is Wajib upon the Mukallaf (person meeting the conditions to be held legally accountable for their actions), man or woman, to hold fast and pay attention to the truth when carrying out the obligatory actions and abandoning the prohibited matters as this increases the good deeds, which increase the Iman (faith) and make a person turn away from the harmful things even if it is lawful or Makruh (reprehensible).

A slave should strive to turn away from harmful things and things that may let him fall short or neglect a deed even if it is lawful. Allah (Glorified be He) says,﴾ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! ﴿﴾ "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. ﴿﴾ "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." ﴿i.e. when you die in your graves and when you are brought back to life as a bounty from Allah (Exalted be He). In Surah Al-Ahqaf, Allah (Glorified and Exalted be He) says,﴾ Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. ﴿﴾ Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do. ﴿In Surah Al-Nahl, Allah (Glorified and Exalted be He) says,﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿He will lead a good life in this world and will be rewarded in the Hereafter. Peace and blessings of Allah be upon our Prophet Muhammad, his family, and his Companions.

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The Ideal way to the True Religious Behavior

Q: How can the youth - according to your point of view, avoid falling into the temptations of this age and follow the right path?

A: In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah. The ideal way for the youth to follow the right path lies in understanding and calling to the Din (religion) of Islam. They have to abide by the Straight Path through studying and taking heed of the Ever-Glorious Qur'an and the purified Sunnah (whatever is reported from the Prophet). I recommend that they accompany pious and righteous scholars who are known for their uprightness to benefit from them and their good morals. I also advise them to hasten to marry pious wives, for the Prophet (peace be upon him) said: ('O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power".) **(Agreed upon by Imams Al-Bukhari and Muslim) on the authority of** Ibn Mas`ud **(may Allah be pleased with him).**

Characteristics of the scholars

Q: Many students of religious knowledge know a lot of the supererogatory acts and their reward, such as Qiyam-ul-Layl (standing for optional Prayer at night), but they do not observe them. They know but do not practice what they know.

A: The good deeds that the texts support their merits are of two kinds:

Wajib (obligatory): Muslims, whether scholars or not, have to pay attention to this kind of act and fear Allah in this regard; they have to keep on performing them like the five obligatory prayers,

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Zakah (obligatory charity), and other obligations.

Mustahab (desirable) such as Qiyam-ul-Layl, Salat-ul-Duha (supererogatory Prayer after sunrise) and the like.

It is prescribed for the Mu'min (believer), particularly the scholars, to keenly observe these acts, for they set an example. If one sometimes quits these acts, there is nothing wrong with this, for they are Nafilah (supererogatory act of worship). However, the scholars and righteous people should take care and keep on doing these acts, such as Qiyam-ul-Layl, Salat-ul-Duha and other kinds of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and other good deeds.

Ruling on offering Salah on behalf of dead parents

Q: Sister Umm Muhammad from Riyadh asks whether it is permissible to offer Salah (Prayer) on behalf of her dead parents, and how to perform it? Please, advise, may Allah reward you with the best!

A: Children are not obliged to offer Salah on behalf of their dead parents or anyone else. It is prescribed only to ask Allah to forgive them and to give charity or perform Hajj or `Umrah (lesser pilgrimage) on their behalf. With regard to Salah, it is not permissible for anyone to perform Salah on behalf of anyone else. One should only offer the Funeral Prayer on the dead Muslim before burying him. If the Funeral Prayer is not performed on a Muslim before he is buried, it is prescribed to offer it after their burial less than a month afterwards, for the Prophet (peace be upon him) offered Salah on the grave of Um Sa`d ibn `Ubadah **a month after her burial.**

Likewise, the Sunnah (supererogatory act of worship following the example of the Prophet) of Tawaf (circumambulation around the Ka`bah) is two Rak`ahs (units of Prayer) prescribed after Tawaf. The one who performs Hajj or `Umrah on behalf of others should perform Tawaf and offer two Rak`ahs after it. The basic ruling concerning this point is that all acts of `Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), that nothing is to be proved except what is evidenced by the Book or the Sunnah (whatever is reported from the Prophet). May Allah grant us success!



Ruling on non-Muslims entering Masjids

Q : Sister from Al-Madinah Al-Munawwarah asks: Is it permissible to allow Christians, Jews, or other non-Muslims to enter Masjids (mosques) to visit them? Some Muslim countries organize such visits for some people who visit them.

A : There is nothing wrong with non-Muslims entering the Masjid, if it is for a legitimate Shar`i purpose or for a permissible reason, such as listening to lessons or drinking water, and so on. The Prophet (peace be upon him) let some non-Muslim delegations stay in his Masjid, so that they could see the people praying and listen to his recitation of the Qur'an and his sermons. So, they could call them to Allah (Exalted be He) from close at hand. The Prophet (peace be upon him) tied up Thumamah Ibn Athal Al-Hanafy **in the Masjid when he was brought to him as a prisoner of war. Allah guided him and he became a Muslim. May Allah grant us success!**

Swearing by anyone or anything other than Allah is not permissible

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It is Allah (May He be Praised) alone Who has the exclusive right to swear by what He wills of His creatures or whatever He wills of other creatures. Therefore, it is impermissible for any person to swear by anything other than Allah (Glorified and Exalted be He). Allah commanded His servants to take oaths only by Him (may He be Praised and Exalted) or any of His Attributes. This is unlike the practice of the disbelievers in Jahiliyyah (pre-Islamic time) who used to swear by others than Allah (Exalted be He) such as Al-Ka`bah, their honor, the prophets, the angels, shaykhs, kings, great people, forefathers, swords, or any other object taken as a matter for taking oath by many of those ignorant of religious knowledge. According to the Ijma` (consensus) of scholars, it is impermissible to swear by these things. The Prophet (peace be upon him) said:﴾ He who swears by anyone but Allah is a polytheist. ﴿He (peace be upon him) also said:﴾ Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah. ﴿Related by Al-Bukhari. According to another report narrated by Muslim: ﴾ He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent. ﴿According to another reported Hadith:﴾ Do not swear by your fathers, or by your mothers, and swear by Allah only when you are speaking the truth ﴿The Prophet (peace be upon him) said:﴾ "He who swears by Amanah (trust) is not one of us." ﴿

Ibn Mas`ud (may Allah be pleased with him) said: "To swear by Allah falsely is dearer to me than swearing by other than Him truthfully." There are many Hadiths and narrations stressing this meaning.

It is enjoined upon Muslims to protect their oaths and abstain from swearing except by Allah or any of His Attributes. They should guard themselves and avoid swearing by other than Allah (Exalted be He) in accordance with the aforementioned Hadiths.

May Allah (May He be Glorified and Exalted) guide Muslims to all that pleases Him, bestow on them good understanding of the religion, and protect us and them from delusive temptations and the evils within ourselves and from our misdeeds. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

It is impermissible to neglect immunity so as to die in Makkah or Madinah

From `Abdul `Aziz Bin `Abdullah Ibn Baz to whoever receives this among the Muslims, both the pilgrims and others. May Allah guide us all to what pleases Him and to His Right Path, amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Many a Muslim informed me that many pilgrims who come to the land of Al-Haramain Al-Sharifain (The Two Venerable Sanctuaries) expose themselves to things that could cause death, seeking thereby to die in the land of the Al-Haramain Al-Sharifain. They do that by neglecting the means of protection such as deliberately staying out in the hot sun, exposing themselves to traffic, and other kinds of threats to life.

I advise my brother pilgrims and others to beware of this carelessness and keep away from the causes of danger as much as possible, because Allah (Glorified and Exalted be He) says:﴿ And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. ﴾Allah (Exalted be He) also says,﴿ and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh) ﴾

The Prophet (peace be upon him) said:﴾ "He who kills himself with something, will be tormented with it on the Day of Resurrection." ﴿There are many Ayahs and Hadiths stressing this meaning.

My aim here is just to draw your attention and warn you against this.

May Allah help us all to do that which pleases Him and bless us and all Muslims with understanding His religion and making us steadfast in adhering to it. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Dreaming of something that a person hates

I had a relative who disliked me when he was alive. He used to hate and beat me. He has passed away, but I had recently some disturbing dreams; I see that man chasing me and my young daughter. I run away from him and he cannot catch me. I hope that you suggest something that gives me a sense of rest.

A: These dreams and other unpleasant dreams come from Satan. When a Muslim dreams of something he dislikes, he should spit dryly to the left side three times and seek refuge with Allah (Exalted be He) from Satan and from the evil of what he has seen (three times), then he should turn to the other side. If he does so, this dream will not harm him. Moreover, he should not tell anyone about it, because the Prophet (peace be upon him) said in the authentic Hadith, (Good dreams are from Allah and bad dreams are from Satan. If anyone of you dreams of something he dislikes, let him spit dryly to his left side three times, and seek refuge with Allah from Satan and from the evil of what he has seen three times. Then, he should turn to his other side. It will not harm him. He should not tell anyone of what he has seen. But if he sees (a dream) that he likes, he should praise Allah and tell others whom he loves about it.)

Dedicating the reward of reciting the Noble Qur’an to others

Q : In the great month of Ramadan, is it permissible for me to read the entire Qur'an for my parents, knowing that they are illiterate and cannot read or write? Is it permissible for me to read the entire Qur'an for a person who knows how to read and write, but I want to give this khatmah i.e. completing the recitation of the whole Qur'an once, to him? Is it permissible for me to read the entire Qur'an [and grant the reward] for more than one person?

A : There is no report in the Noble Qur'an or in the Sunnah of the Messenger of Allah (peace be upon him) or from his noble Companions indicating the permissibility of granting the reward of reading the Noble Qur'an (or the reward thereof) to parents or to anyone else. Rather, Allah (Exalted be He) has enjoined reading Qur'an so that one may benefit from and learn it ponder over its meanings and act accordingly. Allah (Exalted be He) says:﴾ (This is) a Book (the Qur’ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿**Allah (Exalted be He) also says,**﴾ Verily, this Qur’ân guides to that which is most just and right ﴿**Allah (may He be Praised) says,**﴾ Say: “It is for those who believe, a guide and a healing." ﴿**The Prophet (peace be upon him) said:**﴾ Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. ﴿**He (peace be upon him) said:**﴾ On the Day of Resurrection, the Qur'an and those who acted according to it will be brought with Surah al-Baqara and AI 'Imran preceding them as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. ﴿

Indeed, the Qur'an was revealed to be acted upon and pondered, to be read frequently as an act of worship,

not to be given to the dead or to anyone else. I do not know of any reliable basis for giving the reward to one’s parents or anyone else. The Prophet (peace be upon him) said:﴾ Whoever does any action that is not in accordance with this matter of ours will have it rejected. ﴿

Some scholars are of the view that this is permissible. They argue that there is no reason why the reward for reading Qur'an and other righteous actions cannot be given to others. They liken that to the case of charity and praying to Allah (Exalted be He) for the deceased and others. However, the correct view is the first one, because of the hadith quoted above and other similar reports. If giving the reward for reading to another person was permissible or prescribed, the righteous salaf would have done it.

It is not permissible to make analogies with regard to acts of worship, because they can only be proven by a text from the Book of Allah (Glorified and Exalted be He) or the Sunnah of His Messenger (peace be upon him), because of the Hadith quoted above and other similar reports.

As for paying Sadaqah (voluntary charity) on behalf of the deceased and others, invoking Allah (Exalted be He) for them, performing Hajj (pilgrimage) or 'Umrah (minor pilgrimage) on behalf of others by someone who already performed them, and making up days of fasting on behalf of someone who died without completing the obligatory fasting, there are authentic Hadiths reported from Allah's Messenger (peace be upon him) proving all such acts of worship. However, Hajj and `Umrah are confined to the person who is dead or disabled due to old age or incurable disease. May Allah grant us success!

Reciting the Qur'an at the time of work

Q: K.M says, "I am an employee, and I recite the Qur'an during the time of work when I have no work to do. However, my manager prevents me from doing this and says that this time should be dedicated for work only, not for reciting the Qur'an. What is the ruling on this? May Allah reward you!"

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A: If you have no work to do, there is nothing wrong with reciting the Qur`an and pronouncing Tasbih (saying: ''Subhan Allah [Glory be to Allah]''), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Dhikr (Remembrance of Allah), which is better than silence. However, if this will interfere with your work activities, it is impermissible to do. This time should be for work only; it is impermissible for you to waste it in things that hinder you from work.

The ruling on reciting the Qur'an in the house where there is a dog

Q: A. B. from Alexandria asks, "What is the ruling on reciting the Qur'an in a house where there is a dog?

A: There is nothing wrong with that. However, it is necessary to get the dog out and not to leave it in the house except for three reasons: hunting, and watching fields and herds. This is because the Prophet (peace be upon him) said, (Whoever keeps a dog other than one intended for hunting or watching fields or herds, everyday will lose out of his good deeds what is equal to two Qirats [great portion of reward].) **(Agreed upon by Al-Bukhari and Muslim)Allah is the One who bring success!**

Ruling of reciting the Qur'an over the deceased, putting the Mus-haf on their abdomen, and clarifying the period of offering condolences

Q: Sister H.H.H. from Riyadh asks: What is the ruling on reading Qur'an over the deceased and placing the Mus-haf (Arabic Qur'an) on their abdomens? Are there specific days for offering condolences, as they say that it is for only three days (after the death)? Please, advise. May Allah reward you with the best!

A: There is no Sahih (authentic) origin for reciting the Qur'an over the deceased or over the grave. This is not Mashru` (Islamically acceptable) and is in fact a Bid`ah (innovation in religion). The same applies to putting the Mus-haf on the abdomen of the deceased; there is no origin for doing so and it is not Mashru`. Rather, scholars advised placing

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a piece of iron or a heavy object on the abdomen after death so that it will not swell up. With regard to offering condolences, there are no specific days for doing so. It starts from the time when the soul leaves the body before the funeral prayer and afterwards. There is no time limit set for that in the purified Shari`ah (Islamic law). Condolences may be offered at night or during the day, at home, on the street, in the Masjid (mosque), in the graveyard, or anywhere else. May Allah grant us success!

Are people who read the Qur'an silently without moving their lips

rewarded for this?

Respected Shaykh, `Abdul `Aziz ibn `Abdullah ibn Baz, **may Allah keep you sound and safe! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:**

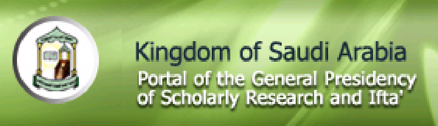
Some people open the Mus-haf (Qur'an, the Book) and read in it without moving their lips. Is this regarded as recitation of the Qur'an, or should it be recited audibly so as to gain the reward of recitation? Is the act of just looking at the pages of Mus-haf rewarded? Please provide us with your Fatwa (legal opinion issued by a qualified scholar). May Allah reward you well.

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

There is no objection to looking at the Qur'an silently with the aim of contemplation and understanding the meaning. However, a person will not be considered as a reciter and earn reward for recitation unless they pronounce the words they are reading. This is so even if they do not make them audible for others nearby. The Prophet (peace be upon him) said:﴾ Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for its companions. ﴿(Related by Muslim)

The Prophet (peace be upon him) means by "its companions" the people who act upon it, as indicated by other Hadiths. He (peace be upon him) also said:﴾ Anyone who reads a letter from the Book of Allah will earn a good deed thereby, and a good deed gets a tenfold reward. ﴿

(Related by Al-Tirmidhy and Al-Darimy through authentic Isnad [chain of narrators])Accordingly, a person will not be considered as a reciter unless they utter the words, as stipulated by scholars. Allah is the Grantor of success!



Treatment of physical diseases by the Qur'an

Q : Some persons from Riyadh ask: Can treating sickness with the Qur'an heal physical diseases such as cancer as it can heal spiritual diseases such as Al-`Ayn (the evil eye) or Al-Mass (being touched by jinn), and the like? Is there any evidence for that? May Allah reward you the best!

A : The Qur'an and supplication may be healing for all illnesses, by Allah’s leave. There is a great deal of evidence for that. For example, Allah (Exalted be He) says: ﴾ Say: “It is for those who believe, a guide and a healing." ﴿ **Allah (Glorified be He) also says:** ﴾ And We send down of the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it) ﴿

When the Prophet (peace be upon him) was suffering from some ailment, he would recite into his hands when going to sleep: ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **and al-Mu`wadhatayn [i.e. the last two Surahs of the Qur'an], three times, each time wiping as much of his body as he could, starting with his head and face and chest. He did this every time he went to sleep as reported in the authentic Hadith narrated from** `Aishah **(may Allah be pleased with her).**

listening to the Nur `Ala Al-Darb program in the Masjid

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Q: Is it permissible that we listen to Nur `Ala Al-Darb program in the Masjid (mosque) instead of talking about vain matters and to stop worshipers from discussing worldly issues there?

A: It is very good that people listen to such programs as it is very beneficial. Allah (Exalted be He) has made it available for Muslims that they can benefit from Nur `Ala Al-Darb program. This program is regarded as giving scholarly episodes that both men and women can avail from in their homes and gatherings. Thus, it is one of the great graces of Allah (Exalted be He) and the most effective means through which Allah's Word reaches people while they are in their homes, cars, planes, or any where else.

Thus, Muslims should do their best to gain the benefits of such significant programs. They have to praise Allah (Glorified and Exalted be He) for facilitating it for them.

In the past, people used to walk for long distances to go to Masjids (mosques) to acquire knowledge. Sometimes a man would travel from far countries to meet a certain scholar to learn something from him. Thus, Jabir ibn `Abdullah (may Allah be pleased with him) traveled to the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) while some other companions traveled to Egypt or Yemen to obtain knowledge of only one Hadith of the Prophet (peace be upon him). Being amongst the Sahabah (Companions of the Prophet) and the best of the Salaf (righteous predecessors) did not stop them from exerting great efforts to acquire knowledge.

O male and female slaves of Allah, the matter is made so much easier for you. You can just listen to the radio and acquire knowledge through the concerned program while you are at home!

Thus, I recommend every male and female Muslim to benefit from such programs and use it to enquire about things that they do not know.

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I ask Allah (Exalted be He) to help those who are in charge of Nur `Ala Al-Darb program to be right and to convey the Message, Commands, and Prohibitions of Allah (Exalted be He) to Muslims wherever they are. May Allah make it easy for Muslims anywhere to listen and benefit from this program. On the other hand, whoever is confused regarding any of the affairs of their Din (religion) have only to ask scholars about it wherever they are so that they are assured of the correct ruling. Allah (Glorified and Exalted be He) says:﴿ So ask the people of the Reminder, if you do not know. ﴾

Based on all the foregoing, it is permissible that you listen to the program of Nur `Ala Al-Darb in the Masjid. You may also listen, in the Masjid, to other programs that convey knowledge provided that you choose suitable times that the people of the Masjid agree on. However, if music or any thing else that does not please Allah (Exalted be He) is broadcasted; you will have to switch off the radio.

Evil intentions

Q: A questioner from Riyadh asks: Sometimes, I have thoughts to commit a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) or speak of something bad but ultimately I mostly do not perpetrate such bad deeds or say such bad words. Am I considered sinful for this? Besides, what is meant by Allah's saying: ﴾ To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. ﴿

A: Allah (Glorified and Exalted be He) abrogated the Glorious Ayah (Qur'anic verse) which is referred to in the question by the one which reads:﴾ Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error ﴿**Moreover, it is related by** Muslim **in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) informed that Allah (Glorified and Exalted be He) responded (to the invocation mentioned in the previous Ayah) saying: "I did." It is also reported that the Prophet (peace be upon him) said:**﴾ Allah has forgiven my Ummah (nation) the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered. ﴿**(Agreed upon by Imams Al-Bukhari and Muslim).**

Accordingly, all evil whispers and intentions are forgiven so long as a person does not act upon or speak of them. Rather, when a person does not act upon such evil thoughts or intentions out of fearing Allah (Glorified be He), this will be counted as a good deed for them as authentically reported from the Prophet (peace be upon him) to that effect.

May Allah grant us success!

The obligation of letting the beard grow and the prohibition of cutting or trimming it

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All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

An essay by Shaykh Muhammad ibn `Ali Al-Sabuny, may Allah forgive him and us, was published in Al-Madinah newspaper, dating 24/1/1415 A.H., in which he said:

"Concerning man's shape and appearance, a person should comb his hair, trim his nails, and look after his beard by not leaving it disheveled and disarranged. A person should not thus leave his beard to grow so long in a way that frightens children and scares men - exaggeration always brings bad results. Some young men think that it is Haram (prohibited) to trim the beard even by shortening it a little. They thus give their beards full rein until they are about to reach their navels and they look like the People of the Cave:﴾ Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. ﴿" The Shaykh then quoted some narrations from the Prophet (peace be upon him) and Ibn `Umar (may Allah be pleased with them both).

Since the foregoing opposes the authentic Sunnah (whatever is reported from the Prophet) as it permits shortening the beard, I think I have to draw people's attention to the big mistakes the Shaykh (may Allah grant him success) made in his essay. In fact, what has been quoted above contradicts the Sunnah (whatever is reported from the Prophet) explicitly, for it is authentically reported on the authority of Ibn `Umar (may Allah be pleasedwith them both)that the Prophet (peace be upon him) said:﴾ Trim closely the mustache, and let the beard grow ﴿(Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and some other Books of Hadith). Another wording for the same Hadith is:﴾ Trim closely the moustache, and lengthen the beard to be contradictory to Mushriks (those who associate others with Allah in His Divinity or worship). ﴿In another narration by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said:﴾ Trim closely

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the moustache, and leave the beard, to be contradictory to the Magi. ﴿

All the foregoing Hadith command Muslim males clearly to let the beard grow, lengthen, and loosen it to be contradictory to the Mushrik and the Magi. Since obligation is the original indication that a command conveys, it is impermissible to violate such obligation unless there is a proof allowing so. However, there is no proof for the permissibility of cutting, trimming, or shortening the beard. On the other hand, Allah (Glorified and Exalted be He) says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿and:﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿He (Glorified and Exalted be He) also says:﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴿There are many other Ayahs (Qur'anic verses) and Hadiths to the same effect.

In addition, Prophet Muhammad (peace be upon him) said:﴾ "My entire Ummah (nation) will enter Jannah (Paradise) except those who refuse." Then it was said: "O Messenger of Allah, who will refuse?" He said, "Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses." ﴿(Related by Al-Bukhari in his Sahih Book of Hadith).The Prophet (peace be upon him) also said:﴾ What I have forbidden to you, avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you. ﴿(Agreed upon by Al-Bukhari and Muslim).There are many other Hadiths to the same effect.

It is worth mentioning that Shaykh Muhammad, whose full name is mentioned above, quoted in support of his view a Haditthat is related by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) to the effect that the Prophet (peace be upon him):﴾ ... would shorten his

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beard a little lengthwise and crosswise. ﴿Nevertheless, this Hadith has a weak Sanad (chain of narrators) and it is thus not a Sahih Hadith. Had this Hadith been Sahih, it would have been sufficient evidence, but this is not the case. The concerned Hadith is not Sahih because its Sanad includes `Umar ibn Harun Al-Balkhy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Shaykh Al-Sabuny also supported his view by what he mentioned that Ibn `Umar (may Allah be pleased with them both) used to trim his beard in order to keep it always at a fist size. It was said that Ibn `Umar used to do so during Hajj. However, this is not a valid proof, because it is considered an Ijtihad (juristic effort to infer expert legal rulings) exercised by Ibn `Umar (may Allah be pleased with them both) and evidence is in Hadith which are narrated by him but not in his Ijtihad.

Moreover, leading scholars (may Allah be merciful with them all) stated that a prophetic narration which is authentically narrated by a narrator amongst the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet) is a valid proof that takes priority over the opinion of the same Sahaby (Companion of the Prophet) or Tabi`y (a person who belongs to the generation after the Companions of the Prophet).

I thus hope that Shaykh Muhammad, the writer of this essay, will fear Allah (Glorified be He), repent of what he wrote, and declare this openly in the same newspaper in which he released the concerned essay. According to people of knowledge, returning to the truth is a sign of nobility. People have to return to the truth and this is better for them than persisting in error.

Finally, I ask Allah to help us all, including the concerned Shaykh along with all Muslims, to have sound understanding of Din (religion). I ask Allah (Exalted be He) to protect us all from the evils of our own selves and bad deeds, and to set right our hearts and actions. Verily, Allah (Glorified be He) is the Most Generous, the Most Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Islamic ruling on letting the beard grow

Q: I have noticed that there are different opinions on growing the beard. Which way of growing the beard conforms to Shari`ah (Islamic law) and the way followed by the Salaf (righteous predecessors)?

A: It is authentically reported that the Messenger of Allah (peace be upon him) said, (Oppose the Mushriks (those who associate others with Allah in His Divinity or worship): trim closely the mustaches and let the beards grow.) **Related by Imam** Al-Bukhari **and Imam** Muslim **in their Sahih (authentic) Books of Hadith.It is also related by the other Imams (may Allah be merciful with them); it is**

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a Sahih Hadith that is authentically reported from the Messenger of Allah (peace be upon him) according to the scholars. This Hadith indicates that a Mu'min (believer) should trim his mustache, let his beard grow, and should not cut or shorten it. The Prophet (peace be upon him) also said, (Oppose the Mushriks: trim closely the mustaches and let the beards grow.) **Related by Imam** Al-Bukhari **in his Sahih Book of Hadith.It is also narrated by** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** (Oppose the magi: trim closely the mustaches and let the beards grow.) **Related by Imam** Muslim **in his Sahih Book of Hadith.**

All these Hadiths and others of the same meaning indicate that the Muslims should trim the mustaches and let the beards grow.

The Muslims should obey Allah and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says, (Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") **He (Exalted be He) also says,** (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.) **The Prophet (peace be upon him) said,** ("My entire Ummah (nation) will enter Jannah (Paradise) except those who refuse." It is said, "O Messenger of Allah, who would refuse?" He said, "Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses.") **Related by Imam** Al-Bukhari **in his Sahih Book of Hadith.**

We should obey Allah and His Messenger in everything, whether Salah (Prayer), Zakah, Sawm (fast), Hajj, Jihad (fighting in the Cause of Allah), Propagation of Virtue and Prevention of

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Vice, growing the beards, trimming the mustaches, avoiding Isbal (lengthening and trailing clothing below the ankles) and everything told to us by the Messenger of Allah out of obedience to orders and refraining from prohibitions. This is the way to Jannah (Paradise) and happiness. Allah (Glorified be He) says, (These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.)(And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.) **He (Glorified be He) also says,** (Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.")

Guidance, safety, and success lie in following the Prophet (peace be upon him), obeying his orders and refraining from his prohibitions. Allah (Glorified and Exalted be He) says, (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.) **Those who love Allah and His Messenger should follow him (peace be upon him), as following him and adhering to his teachings is the only way to gain Allah's love and forgiveness, enter Jannah and be saved from Hellfire.**

receiving wages for shaving people's beards is Haram

Q: Some hairdressers receive wages for shaving people's beards, what is the ruling on this?

A: Shaving and trimming the beard is Haram (prohibited). It is a plain Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that a Muslim

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has neither to do (for himself) nor to help others to do. Accordingly, receiving wages for shaving or trimming the beard is also Haram and is regarded as ill-gotten money. Whoever indulges in such a sin has to make Tawbah (repentance to Allah), give up this act, and be determined not to do it again. If the person was aware of the foregoing ruling, he has to give in Sadaqah (voluntary charity) all the money that he gained through shaving or trimming people's beards. However, if he was ignorant of the ruling; there is no blame on him regarding what he earned in the past but he has to avoid doing the same in the future for Allah (Glorified and Exalted be He) says regarding those who eat up Riba (usury):﴾ So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein. ﴿

Moreover, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar(may Allah be pleased with them both) that the Prophet (peace be upon him) said:﴾ Trim closely the moustache, and let the beard grow to be contradictory to the Mushriks (those who associates others with Allah in His Divinity or worship). ﴿,and according to another narration in the Sahih Book of Hadith of Al-Bukhari, the Prophet (peace be upon him) said:﴾ Trim closely the moustache, and lengthen the beard to be contradictory to the Mushriks. ﴿In addition, it is related in the Sahih Book of Hadith of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Trim closely the moustache, and loosen the beard to be contradictory to the Magi. ﴿

It is thus Wajib (obligatory) on every male Muslim to adhere to Allah's Command and let his beard grow and lengthen it. He has also to trim closely the moustache. A person should not be misled by the huge numbers of people who contradict such Command and disobey their Lord villainously.

I ask Allah to guide Muslims to all that pleases Him, and to help them to obey Him and His Messenger. I ask Him (Exalted be He) to grant whomever opposes His and His Prophet's commands sincere Tawbah, to help them to hasten to obey Him and act upon His and His Prophet's commands. Verily, Allah is the All-Hearer, the Ever Near.

The ruling on shaving all or part of the beard and dying it in black

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Q: Some fellow Muslims completely shave their beards while others leave only the part on the chin or dye it in black. However, they all claim that neither the Qur'an nor the Sunnah (whatever reported from the Prophet) prohibits shaving the beard or dying it black, and that this has not been authentically proven. It should be known that some amongst them shave and dye their beards because they think they have the right on their side according to their claims. We hope that your Eminence will provide us with a conclusive and satisfactory reply to this issue. Respectfully your sons: B.H.A, M.`A.S, and `A.S.M

A: Wa `alaykum As-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of Ibn `Umar **(may Allah be pleased with both of them) that the Prophet (peace be upon him) stated:**﴿ Oppose the Mushriks (those associating others in worship with Allah): trim the mustache and let the beard grow. ﴾**According to another narration by** Al-Bukhari **:**﴿ Trim the mustache, lengthen the beard, and be different from the Mushriks ﴾**.Moreover, it is related by** Muslim **in his Sahih (authentic book of Hadith) on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) stated:**﴿ Trim the mustache, lengthen the beard, and be different from the magi. ﴾**It is also related by** Muslim **that the Prophet (peace be upon him) stated:**﴿ Change the whiteness of the hair and avoid the black (color). ﴾

It is related in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn `Abbas **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said:**﴿ There will be a people at the end of time who will dye their hair black like the crops of pigeons; they will not smell the fragrance of Jannah (Paradise) ﴾**Related by** Abu Dawud **and** Al-Nasa'i **.This implies a severe threat indicating that this act is one of the major sins.**

We ask Allah to protect us from the causes of His Wrath and from following Satan and evil desires.

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Is it permissible to shave the beard for a person who fears trial thereof?

Q: Is it permissible for a man to shave his beard, if it may expose him to trial?

A: This is not permissible. However, he should fear Allah (Exalted be He) and avoid whatever brings about harm. Bearded men are being attacked because they exceed proper limits and show aggression. No one will attack him, if he follows the Right Path, invites people to Allah, and directs them to righteousness or observe his actions, and observe Salah without attacking others. In Egypt **and other countries, they only arrest those who assassinate and try to beat the authorities.**

It is obligatory upon each believer to avoid trials. He should fear Allah (Exalted be He), let his beard grow, observe Salah, and advise his fellow brothers with good words and refined manners. He should not attack, beat, insult, or curse people. Allah (Glorified and Exalted be He) says, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾ **When Allah (Exalted be He) sent Musa (Moses) and Harun (Aaron) to Pharaoh, He told them:** ﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾ **The Prophet (peace be upon him)**

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said, ﴿ "Kindness is not to be found in anything but beautifies it and it is not withdrawn from anything but defects it" ﴾ **Kindness, patience, and wisdom should prevail especially in these days apart from violence.**

This is because most people are ignorant and prefer this worldly life to the Hereafter. Thus, patience and kindness are necessary until the message reaches them. May Allah guide everyone!

Ruling on shaving the beard for one who works in the army

Q: I am working in the army and always shave my beard unwillingly; is this Haram (prohibited)?

A: It is not permissible to shave the beard, for the Messenger of Allah (peace be upon him) ordered us to let it grow in many Sahih (authentic) Hadiths. He (peace be upon him) said that growing the beard entails contradicting the Magi and Mushriks (those who associate others with Allah in His Divinity or worship). The Prophet (peace be upon him) had a bushy beard. It is obligatory upon Muslims to obey the Prophet and imitate his morals and deeds. Allah (Glorified be He) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾

Imitating the Kafirs (disbelievers/non-Muslims) is one of the greatest abominable acts, which leads to being gathered with them on the Day of resurrection, on account of the Prophet's saying:﴿ He who imitates any people is one of them. ﴾**If you**

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work in a place where you are obliged to shave your beard, you should not obey them, for the Messenger (peace be upon him) said:﴿ There is no obedience to a creature in disobedience to the Creator. ﴾**If they force you to shave your beard, you should quit this work which calls you to do what displeases Allah. The means of livelihood are numerous, praise be to Allah. If anyone gives up something for the sake of Allah, He will compensate them with something better.**

May Allah grant you success, make matters easy for you and help us all remain steadfast to his Religion!

Ruling on obeying father with regard to shaving the beard and joining some groups in Da`wah

From 'Abdul 'Aziz Bin 'Abdullah Ibn Baz

to our the honorable brother M.H.B.`A

May Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read your letter which includes

two questions:

The first is about the ruling on shaving your beard to obey your father. The other is about the ruling on joining some groups that make Da`wah (calling to Islam).

In reply to your first question,

it is not permissible for you to shave your beard to obey your father. Rather, you should let it grow and act upon the saying of the Prophet (peace be upon him): ﴿ Trim closely the mustache, let the beard grow, and be different from the Mushriks (those who associate others with Allah in His Divinity or worship). ﴾ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴿ Submission is obligatory only in what is good (and reasonable). ﴾

Letting the beard grow is Wajib (obligatory) and is not supererogatory act according to the terminology of Fiqh (Islamic jurisprudence), for the Messenger (peace be upon him) ordered this and the basic ruling concerning order is that it necessitates obligation and there is no reliable evidence

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that changes the ruling.

With regard to the second question, there is nothing wrong with engaging in the Da`wah, whether time is set for certain days or months, according to the ability of the Du`ah (callers to Islam) provided that they have insight and knowledge of the true `Aqidah (creed) and the rulings of the purified Shari`ah (Islamic law), since setting time helps them prepare for that mission by the needed supply. The Prophet also (peace be upon him) used to send Du`ah to undertake the mission of calling people to the Way of Allah.

May Allah guide you to what is good and support you in doing it!

As-salamu `alaykum warahmatullah wabarakatuh

Condemning the Al-Bilad Newspaper interview with the man having the longest mustache in the world

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Praise be to Allah, the Lord of the Worlds. No combat shall be there except against the oppressors. May peace and blessings be upon our Prophet Muhammad and upon his family and Companions.

The piece of news published by Al-Bilad Newspaper [issue no: 10355/Friday 12 / 5/ 1413 A.H.] entitled 'An interview with the man with the longest mustache in the world' has been read to me.

It displeased me much, for it includes Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and calling to corruption, temptation, and propagating what contradicts the guidance of the Messenger of Allah (peace be upon him). Really, his guidance (peace be upon him) is the most perfect guidance. Allah (Exalted be He) orders to follow what the Messenger (peace be upon him) orders and to eschew what he (peace be upon him) forbids. Allah (may He be Praised) says:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾

Allah's Messenger (peace be upon him) ordered to let the beard grow and trim closely the mustache. Indeed, this is better.

As for growing long mustaches, this is impermissible, because this contradicts the saying of the Prophet (peace be upon him):﴿ Trim closely the mustache and let the beard grow to be distinguished from the Mushriks (those who associate others with Allah in His Divinity or worship) ﴾(Agreed upon by Imams Al-Bukhari and Muslim)The Prophet (peace be upon him) also said:﴿ Trim closely the mustache, and grow beard, and thus act against the magi (fire-worshippers). ﴾Related by Muslim in his Sahih book.The Prophet (peace be upon him) says:﴿ Whoever does not trim his mustache is not one of us (the Muslims). ﴾Related by Al-Nasa'iy with an authentic chain of narration

All these authentic Hadiths bear severe admonition and certain warning. This makes it obligatory upon Muslims to beware of what Allah (may He be Praised) and His Messenger prohibited and to hasten to abide by what Allah (Exalted be He) and His Messenger (peace be upon him) ordered.

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Thus, we learn that letting mustaches grow long is a sin and an act of disobedience. Likewise, shaving one's beard and trimming it closely is a sin and an act of disobedience that decreases and weakens one's faith and that may entail Allah's Anger and Retaliation.

It is clear that growing mustaches and shaving the beards is an act of copying the behavior of the Magi and disbelievers. Yet, it is known that copying them is Munkar and impermissible, because the Prophet (peace be upon him) said:﴿ He who copies any people is one of them. ﴾

The article also implies another great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) i.e. the call to propagating corruption, temptation with women, and endearing the means of committing adultery. This is a great Munkar contradicting the proofs of Shari`ah (Islamic law) derived from the Book and Sunnah. Thus, a Muslim should beware of and condemn such wicked propagations and warn one's brothers against them. This is according to Allah's (Glorified and Exalted be He) saying:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾The Prophet (peace be upon him) also said,﴿ Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴾Related by Muslim in his Sahih book.

By holding this interview, the newspaper commits a grave sin. Those responsible for it should turn to Allah (Exalted be He) in repentance and beware of publishing any article that goes against the Shari`ah of Allah.

It is obligatory upon the officials of the Ministry of Information to be strict in this regard, prevent the press from publishing things like this, and punish whoever breaks the law. May Allah guide us all and grant us success!

Ruling on Ghibah if the failing is in the one being backbitten

Q: Some people - May Allah guide them - do not regard Ghibah (backbiting) a reprehensible act or Haram (prohibited). Some claim that it is not Haram to backbite someone if the failing they mention is found in him, neglecting the Hadiths of the Prophet (peace be upon him). I hope Your Eminence could point this out, May Allah reward you with the best!

A: Ghibah is Haram and one of the major sins, whether the failing is found in the person being backbitten or not, for it was authentically reported that (When the Prophet (peace be upon him) was asked about Ghibah, he said, "Ghibah implies your talking about your brother in a manner that he dislikes." It is said to him, "What if I actually find (that failing) in my brother, which I made a mention of?" He said, "If it (that failing) is actually found (in him), it will be Ghibah; otherwise it will be slandering.")

(It is authentically reported that the Prophet (peace be upon him) saw on the night of Isra' (Night Journey) people who had copper fingernails with which they scratch their faces and chests. He inquired about them, and he was told that they are people who backbite others and speak ill about their honor.) **Allah (Glorified be He) says:** (O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.)

Each male or female Muslim should beware of Ghibah and recommend each other to quit it, in order to obey Allah (Glorified be He) and His Messenger (peace be upon him) and to be keen on covering the faults of others and should not speak ill of their honor, for Ghibah sows dissention, enmity among the society and individuals. May Allah grant us success!

Gatherings of backbiting and slander

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I am a girl and I hate backbiting and tale-bearing. Sometimes I find myself amidst a group of people talking about people and engage in backbiting and tale-bearing. I loathe and detest this but I am extremely shy and therefore I cannot tell them not to do that, and there is no place where I can keep away from them. Allah knows that I wish that they would talk about something else. Is there any sin on me for sitting with them? What should I do? May Allah guide you to what benefits Islam and Muslims!

A: You are to blame in that case unless you speak out against this evil action and then if they accept that from you, praise be to Allah; otherwise you must leave them and should not sit with them. Allah (glory be to Him) says: ﴿ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers). ﴾﴿ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. ﴾**The Prophet (peace be upon him) said,**﴿ Whoever among you sees something abominable should rectify it with his hand and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith. ﴾**(Related by Imam** Muslim **in his Sahih)**

There are many Ayahs (Qur'anic Verses) and Hadith stressing this meaning. Allah is the One Who brings success.

The Jinn possessing human beings is a witnessed reality

Q: S. H. from Makkah Al-Mukarramah says: can humans be possessed by the Jinn (creatures created from fire)? Please, substantiate the answer with proofs and give the ruling on those who do not believe in this. May Allah reward you!

A: In the Name of Allah and praise is due to Allah. The Jinn's entering human beings is known and possible. There is a lot of evidence from both the Book of Allah and the Sunnah of the Prophet (peace be upon him), such as Allah's Statement, ﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Therefore, remind (mankind of Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman. ﴿

Allah (glory be to him) clarified in this Ayah (Qur'anic Verse) that His Prophet (peace be upon him) is neither a soothsayer nor a madman

which indicates that soothsaying and madness are real and that the Prophet (peace be upon him) is free from them. There are many Ayahs which confirm this meaning.

Similarly, there are many Hadiths of the Prophet, such as the story of the woman who complained to the Prophet (peace be upon him) of epilepsy and asked him to supplicate Allah for her. He (peace be upon him) said to her, ﴾ It is for you to show endurance and you shall enter Paradise,(or) if you will, I supplicate Allah for you (that He may cure you)? She said: But, I may become uncovered, so supplicate Allah that I may not become naked, so he (may peace and blessings be upon him) supplicated for her. ﴿ **Also, among these evidence is the Saying of the Prophet (peace be upon him),** ﴾ Satan circulates in the human body as blood does. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)**

It is known that it is not permissible to deny the inhabitation of jinn of human bodies as this contradicts reality and evidence of Shari`ah (Islamic Law). However, there are people who may

suffer from epilepsy without the presence of jinn but owing to mental diseases or other illnesses. They or other people may think that such a person is mad although he is not so. This was pointed out by the great scholar Ibn Al-Qayyim **(may Allah be pleased with him). Moreover, we have seen some people who were affected with mental diseases and then they were treated with cauterization and healed. There are many cases like this.**

We implore Allah to grant us safety of this.

Getting rid of Obsessions

Q : Some persons suffer some bad ideas that they are not able to stop such as the manner of Allah and His Attributes (May He be Exalted) to the extent that one has visualizations, illusions, fantasies, and perplexed thoughts. Please tell us how we should get rid of such obsessions. May Allah reward you the best!

A : In the name of Allah. Praise be to Allah.

❨ The Prophet (Peace be upon him) said that Satan keeps on whispering to man till he whispers evil thoughts to him saying this is Allah, Who has created every thing; but who, then, created Allah?" Thus, if anyone faces that, let one say, "I believe in Allah and His Messengers," and ward off such thoughts. ❩

If one has any satanic ideas regarding Allah (Exalted be He), let him say: "I believe in Allah and His Messengers. I seek refuge with Allah from Satan, the outcast." One must ward off such thoughts. Even the person must strive against such thoughts. Then, he must not delve into such matters.

Du`a' for getting rid of the devil's insinuations

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Q: What are the Du`a's (supplication) that should be recited to get rid of satanic insinuations?

A: One can supplicate Allah by whatever Du`a's that Allah may help them to say. For example, one can say, "O, Allah! I seek refuge in You from Satan. O Allah! Protect me from Satan. O Allah! keep me safe from Satan. O Allah! Help me remember You, thank You, and perfect my `Ibadah (worship) for You. O Allah! Protect me from the traps of Satan." A person should also increase Dhikr (Remembrance of Allah), recitation of the Qur'an and seek refuge in Allah from the accursed Satan, even while offering Salah (prayer).

If this occurs during the act of offering Salah, a person should spit dryly to his left side three times and seek refuge in Allah from Satan three times. It is authentically reported from (the Messenger of Allah (peace be upon him) that `Uthman ibn Abul-`As (may Allah be pleased with him) complained to him about the insinuating thoughts that distracted him during Salah, so he ordered him to spit dryly to his left side three times and seek refuge in Allah from Satan while engaged in Salah. He did so and Allah rid him of this.)

Hence, whenever a Mu'min (believer) suffers from such insinuations, they should earnestly beseech Allah for safety and constantly seek refuge in Him from Satan. In addition, they should strive to resist Satan and should not obey him whether during Salah or any other time. Whenever a person performs Wudu' (ablution), they should be sure that it is performed well and then should not repeat it. The same advice should be followed in Salah and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). By doing so, we oppose and combat Allah's enemy i.e. Satan. We should not surrender to the insinuations of Satan but rather will do our best to seek refuge with Allah from them and be strong in our fight against Allah's enemy so that we are not defeated in it.

The best times for Du`a' to be answered

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Q: What is the Du`a' (supplication) that I can say that will be answered? Is it permissible to supplicate for marriage and such things in the Sujud (Prostration) in an obligatory Salah (Prayer)? What are the best times for a Muslim to recite Du`a'?

A: Allah has prescribed Du`a' for His Servants. He (Glorified and Exalted be He) says, ﴿ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾ **He (Glorified and Exalted be He) also says,** ﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). ﴾ **Sujud is a suitable status for responding Du`a', whether in obligatory or supererogatory Salah. The most suitable times for reciting Du`a' are the end of the night; the middle of the night; while performing Sujud, whether in obligatory or supererogatory Salah; at the end of Salah, after Tashahhud (a recitation in the sitting position in the last unit of Prayer) and invoking peace upon the Prophet (peace be upon him), and before Taslim (salutation of peace ending the Prayer); on Friday when the Khatib (preacher) sits on the Minbar (pulpit) until the end of the Jumu`ah (Friday) Prayer, and after the `Asr (Afternoon) Prayer until sunset.**

A person who wants to supplicate to Allah should seek those times. The interval between Adhan (call to Prayer) and Iqamah (call to start the Prayer) is also a time when Du`a' is answered. The most important of these times is the end of the night, according to the saying of the Prophet (peace be upon him), ﴿ Our Lord descends every night to the Earths sky when the last third of the night begins. He says: "Is there any supplicant for Me to answer them? Is there any seeker of My Favor so that I will give them? Is there any seeker of forgiveness so that I will forgive them?" ﴾ **In another narration, He says,** ﴿ "Is there any invocator to answer their invocation? Is there any asker to give them what they are asking for? Is there any repentant to accept their Tawbah (repentance to Allah)?" He keeps saying this until the dawn emerges. ﴾

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This is a great time for a Mu'min (believer) to perform Tahajjud (optional late night Prayer), recite Du`a' and Istighfar (seeking forgiveness from Allah). This divine descent befits Allah (Glorified and Exalted be He), unlike the descent of His creatures. He (Glorified be He) descends in a way that befits His Majesty, whose method is known only by Him (Glorified and Exalted be He). He does not resemble any of His creatures in any of His Attributes, such as Istiwa' (Allah's rising over the Throne in a manner that befits Him), Mercy, Anger, Content and such traits, according to Allah's saying, ﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ **He (Exalted be He) also says,** ﴿ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴾ **Istiwa' is in a manner that befits His Majesty (Glorified be He). It means rising over the `Arsh (Allah's Throne) in a manner that befits Allah and does not resemble any of His creatures, and whose method is known by Allah only, according to His Saying,** ﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ **Umm Salamah (may Allah be pleased with her) said,** ﴿ Istiwa' is known; its method is beyond understanding; admitting it is part of Iman (faith); and denying it is a form of Kufr (disbelief). ﴾

When Rabi`ah ibn Abu `Abdul-Rahman, **the Shaykh of Imam** Malik **who was one of the Tabi`un (Followers, the generation after the Companions of the Prophet), was asked about this, he said, "Istiwa' is not unknown; its manner is beyond understanding; Allah has sent the Message; the Messenger conveyed it to us; and we have to believe it."**

When Imam Malik **(may Allah be merciful with him), the Imam of Madinah in the second Hijri century, was asked about Istiwa', he said, "Istiwa' is known; its manner is unknown; believing in it is Wajib (obligatory); and inquiring about it is a Bid`ah (innovation in religion)." He then told the person who asked,**

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"I can see that you are an evil man." He ordered to have him dismissed from his house.

The statements of Imam Malik, Umm Salamah **and** Rabi`ah **(may Allah be pleased with them) are the opinion of all Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body); they say that Allah's Names and Attributes should be ascribed to Allah in a manner that befits Him (Glorified and Exalted be He).**

Believing in this is a must, while its method is known by Allah (Glorified and Exalted be He) alone. That is why Allah (Glorified be He) says, ﴿ "And there is none co-equal or comparable unto Him." ﴾ **He (Glorified be He) also says,** ﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ **He (Glorified be He) also says,** ﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh

knows and you know not. ❳**Allah (Glorified be He) gets angry with those who disobey Him and disbelieve in Him, and is satisfied with those who obey Him. He loves His supporters, and hates His enemies. Love, hatred, satisfaction and anger are all among His Attributes that are ascribed to Him in a way that befits His Majesty. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah; we should stick to this opinion and refute the contrary views.**

Among the indication on reciting Du`a' during Sujud is the saying of the Messenger of Allah (peace be upon him),**❲ So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered. ❳The Prophet (peace be upon him) also said,**❲ The closest a Servant comes to their Lord is during Sujud, so recite Du`a' (in this state). ❳**(Related by** Muslim **in his Sahih (authentic) Book of Hadith)**

There is no harm in a woman asking for a righteous husband during Sujud or at the end of the night, or a man asking for a righteous wife or

lawful sustenance.

Marriage is a form of `Ibadah (worship) that achieves the interest of men and women. This also applies to the rest of personal needs; a believer can supplicate to Allah, saying: O Allah! Spare me by Your Grace the need of others; O Allah! Spare me asking the people; O, Allah! Grant me blessed offspring, and the like.

The testimony of man's organs against him on the Day of Resurrection

Q: This question was sent by so-and-so from Al-Kharj. Allah (Exalted be He) says: ﴾ And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. ﴿ ﴾ Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. ﴿ **We understand from the wording of the Ayah (Qur'anic verse) that the organs mentioned above will speak and tell what they have done. Can we say by analogy that the private parts will talk and tell what man did of adultery or sodomy? There are some admonishers to the cause of Allah who hold this viewpoint. Is this a sound viewpoint? What is your advice for admonishers with regards to interpreting the meaning of the Qur'an? May Allah reward you well!**

A: In the Name of Allah, all praise be to Allah alone! All these matters and their likes are Tawqifiy (bound by a religious text and not amenable to personal opinion). Mind has nothing to do with these matters. No one is allowed to confirm any of these matters except what is mentioned in the Qur'an or the authentic Sunnah. There is no text, according to our knowledge, that proves that the private parts will testify against man of what has been done through them. Allah (may He be Praised) tells us in the Qur'an that their hearing (ears), eyes, skins, tongues, hands, and legs will testify against them. Therefore, no one is allowed to add any other organ except with a text from the Qur'an or the Sunnah. Allah (may He be Praised) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴿**Allah (may He be Praised) makes saying things about him of which one has no knowledge in the highest ranks of prohibition. Allah (Glorified and Exalted be He) says**

in Surah al-Baqarah:﴾ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴿﴾ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴿

Allah points out that saying anything against him of which there is no knowledge is one of the commands of the devil. This is because doing so contains great corruption and bad consequences. We ask Allah for safety and relief.

I advise admonishers to the cause of Allah to fear Allah and be cautious in order not to say anything about Allah with regard to His Book or the Sunnah of His Messenger (peace be upon him) of which they have no knowledge. Moreover, they have to follow their own admonitions strictly and teach what was proven by the Glorious Qur'an and the purified authentic Sunnah. Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿**May Allah guide all of us to what pleases Him!**

Ruling on fulfilling a vow of obedience

Q: Brother J.R. from the southern area sent us a question saying: "My wife has vowed to observe Sawm (Fast) of six days monthly if her son gets the primary certificate. Her son got this certificate one year ago. She has observed Sawm since that time. But she feels regret for doing so and is very tired due to her being busy with bringing up her children and the affairs of her house especially during summer. What is your opinion on this vow? Should she continue her Sawm? Can she give up Sawm on these days and seek Allah's forgiveness for that? Moreover, she vowed to observe Sawm on these six days of every month permanently."

A: She has to fulfill her vow. This is because the Prophet (peace be upon him) said:("Whoever vows that he will be obedient to Allah, should remain obedient to Him and whoever makes a vow that he will disobey Allah, should not disobey Him.")This Hadithwas reported by Imam Al-Bukhary in his Sahih.Moreover, Allah praises those who fulfill their vows in His saying:(They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.)There is no blame upon her to observe Sawm of these days separately if she did not intend to observe them successively. If she intended to observe Sawm of these six days in succession, she has to do so.

We ask Allah to support her to fulfill her vow and to grant her great reward. We advise her and all Muslims not to take vows again. This is because the Prophet (peace be upon him) said:(Do not take vows, for a vow has no effect against Fate; it is only a means to extract things from the miserly.)This Hadith is reported by Al-Bukhary and Muslim.

May Allah grant us all success!

Ruling on makings vows at times of anger

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Q: A question from Um `Ayid, Riyadh. She says that she vowed in a moment of anger to hit her son till he bled but she did not. What should she do, may Allah reward you with the best!

A: In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah. You have to offer Kaffarah (expiation) for an oath, for this hitting is not an act that brings one close to Allah. Rather, it is a debatable matter of a personal attempt to deal with something. So if you did not do it, you have to offer Kaffarah for an oath. Besides, beating him until his blood flows is not permitted.

The vow which you describe in this case is like a vow to commit a sin. It is not permissible to fulfill a vow to commit a sin and the Kaffarah for that is to feed ten poor people, or clothe them, or free a believing slave. Whoever is unable to do any of these three things can fast for three days.

Feeding the poor is done by giving each poor person half a Sa` (1 Sa` = 2.172 kg) from the staple food, whether it is dates, wheat, rice or whatever.

May Allah grant us success!

Vowing when losing one's temper

Is it obligatory upon a person who loses his temper and takes an oath but later breaks it to offer Kaffarah (expiation) for breaking the oath? How can he pay this Kaffarah?

A: If a person swears to do something but does not fulfill his oath, he should offer Kaffarah for an oath. For example, if a person says, "By Allah! I will talk to so and so", "By Allah! I will visit so and so,"

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"By Allah! I will pray such and such," and so on, but he does not fulfill his oath, then he should offer Kaffarah, if he is sane and aware of what he is saying. However, if a person is extremely angry and is not aware of what he is saying, then the oath is nullified because the awareness of what the person says is a must to fulfill an oath. When a person gets extremely angry, he is unconscious of what he says. Therefore, it is not obligatory upon such a person to offer Kaffarah as in this case he takes the same ruling of the person who is insane or one who is asleep.

He could quit what he swore to do, if the interest necessitates so, and offer Kaffarah. The Prophet (peace be upon him) said:(Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and offer a Kaffarah for your oath.)**(Agreed upon by Imams Al-Bukhari and Muslim)**

If one swore not to visit so and so, then he found that it is much better to visit him, he should visit him and offer a Kaffarah for his oath.

There is nothing wrong with paying the Kaffarah before breaking the oath or delaying it. May Allah grant us success!

Minor Shirk does not take a person out of the fold of Islam

Does minor Shirk (associating others with Allah in His Divinity or worship) take whoever practices it out of the fold of Islam?

A: Minor Shirk does not take the person who does it outside the fold of Islam. Rather, it diminishes Iman (Faith) and opposes the obligatory perfection of Tawhid (belief in the Oneness of Allah).

If a man recites the Qur'an out of Riya' (showing-off), gives Sadaqah (voluntary charity) out of Riya' and so on, his Iman will be diminished and shaken. Thus, he is committing sins but he does not practice acts involving major Kufr (disbelief).

Ruling on a husband who treats his wife unjustly

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Q: I was married twenty-five years ago; I have a number of sons and daughters. I face a lot of problems with my husband, because he humiliates me a lot in front of my children and in front of relatives and strangers. He does not respect me at all, for no reason. I can only relax when he is outside the home. Please note that this man offers Salah (Prayer) and fears Allah. I hope that you can tell me the right thing to do. May Allah reward you with the best!

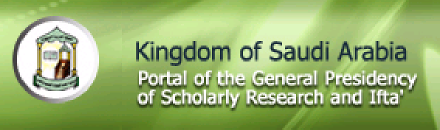
A: You have to be patient and advise him in the way that is best. Remind him of Allah and the Last Day: perhaps he will respond and come back to the right path, and quit this bad behavior. If he does not respond, then the sin will be on him and you will have great reward for your patience and for putting up with his offensive behavior. It is prescribed for you to make Du`a' (supplication) for him in your Salah and at other times, that Allah will guide him to the straight path, bless him with a good attitude, and that He will protect you from his evil and the evil of others.

You also have to check yourself and follow your religion properly. Repent to Allah from any bad deeds and sins that you may have committed with regard to Allah's Rights, your husband's rights, and the rights of anyone else. Perhaps, he has been sent against you because of some sins that you have committed.

Allah (Glorified be He) says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿There is no reason why you should not ask his father or mother or older siblings or other respected relatives or neighbors to advise and direct him to treat his family well. Allah (Glorified be He) says:﴾ and live with them honourably. ﴿Allah (Glorified and Exalted be He) also says:﴾ And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. ﴿

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May Allah put things right between you, guide your husband and bring him back to the right path of goodness and guidance! He is the Most Generous, Most Kind.



Ruling on the marriage contract when one of the couple does not pray

Q: I work as a Ma'dhun (marriage registrant). I heard some religious students that a marriage contract between two spouses is invalid when one of them does not pray and that it is not permissible to perform the marriage contract for them. Is this true? What should I do if I am asked to do such a contract? Please, advise. May Allah reward you!

A: In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah. If you know that one of the couple does not pray, then do not perform the marriage contract, because abandoning Salah (Prayer) is Kufr (disbelief). The Prophet (peace be upon him) said:("Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief), there stands his giving up Salah.")(Related by Muslim in his Sahih (authentic) Book of Hadith)The Prophet (peace be upon him) said:("The covenant that stands between us and them is Salah; whoever neglects it commits Kufr.")(Related by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih Sanad (chain of narrators)). We ask Allah to set right all the affairs of Muslims, and to guide those who have gone astray. He is All-Hearing and Ever Near.

The ruling on maintaining good relations with a friend who does not offer Salah or Sawm

Q: I have a friend whom I love very much but he does not offer the obligatory Salah (prayer) or Sawm of the month of Ramadan and I advised him many times but he does not accept from me. Should I keep good relations with him?

A: This man and the likes should be hated and antagonized for the sake of Allah, it is even permitted to

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abandon him until he shows repentance. This is because abandoning Salah even without denying its obligation is a major disbelief according to the most correct of the two views of scholars. The evidence of this is the Prophet's saying,(What makes one a disbeliever and a polytheist is abandoning prayers.)(Related by Muslim in his Sahih)The Prophet (peace be upon him) also said,(That which differentiates us from them (disbelievers and hypocrites) is offering Salah for he who abandons it, becomes a disbeliever.)(Related by Imam Ahmad and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of transmitters)There are many Hadiths in this regard.

If a person denies the obligation of Salah, he is regarded as a disbeliever according to the Ijma' (consensus) of scholars as doing so implies belying Allah (glory be to Him) and His Messenger (peace be upon him). We ask Allah to save us from this.

As for the abandonment of Zakah (obligatory charity) and Sawm without a legal excuse, it is classified among the greatest crimes and sins.

Some scholars maintain that a person who abandons Zakah or Sawm of the month of Ramadan without a legal excuse such as disease or journey is a disbeliever. However, the sound opinion in this regard is that this is not considered major disbelief as long as there is no denial of the obligation of Salah and Sawm.

But, if a person denies the obligation of Salah and Sawm or one of them or the obligation of Hajj when having the capacity, he or she is a disbeliever according to the Ijma' of scholars owing to that he belies Allah and His Messenger by this denial.

You should hate that person for the sake of Allah and you may abandon him until he returns to Allah in repentance and if it useful to contact him for calling and advising him to Allah and so that Allah may grant him guidance, there is no harm in that.

Muslim rulers should ask those known for abandoning Salah to repent and those people are to repent; otherwise they should be killed owing to Allah's saying,(Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.)This indicates that those who do not offer Salah should not be left out.

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He (peace be upon him) said,(I have been prohibited from killing people who offer Salah.)This Hadith indicates that the Prophet is not forbidden to kill those who do not offer Salah.

Moreover, other evidences of Shari`ah including Ayahs of the Qur'an and Hadiths of the Prophet (peace be upon him) indicate that it is compulsory on the ruler to kill those who do not offer Salah, if they do not repent from this.

May Allah guide your friend to repentance and the straight way.

The ruling of cursing one's children or wife. Is cursing a wife considered a form of divorce?

Q: What is the ruling on a person who curses his wife or one of his children? Does cursing one's wife count as divorce?

A: It is not permissible to curse one's wife. Cursing her is not a form of divorce and she is still married to him. He has to repent to Allah (Exalted be He) and seek her forgiveness for this insult. Similarly, it is not permitted for him to curse his children or any other Muslim. The Prophet (peace be upon him) said, ("Abusing a Muslim is Fusuq (evildoing) and killing him is Kufr (disbelief).") **(Agreed upon by Al-Bukhari and Muslim)He (peace be upon him) also said,** ("Cursing a believer is like killing him.") **(Related by** Al-Bukhari **in his Sahih (authentic) book of Hadith)**

These two Sahih Hadith indicate that cursing a Muslim brother is a major sin.

We must beware of that and restrain our tongues from committing this awful sin.

A woman is not divorced, if her husband curses her; she is still married to her husband as stated above.

The method of pronouncing Dhikr according to the Sufi order

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Q 1: Why are the Sufis interested in pronouncing the name of Allah rather than referring to His Attributes?

Q 2: Why do Muslims not mention Allah's Name and mention Him through the word of Tawhid La ilaha illa Allah (there is no deity but Allah) and His Attributes?

Q 3: The Sufis claim that Allah's Name bears greater value but the Muslims say that La ilaha illa Allah (there is no deity but Allah) holds the greatest importance.

A: The noble Ayahs and authentic Hadiths reported from the Prophet (peace be upon him) indicated that the best of speech is the word of Tawhid La ilaha illa Allah (there is no deity but Allah), according to his saying (peace be upon him):❨ There are more than seventy branches of Iman (Faith/belief), the most superior of which is saying "La Ilaha Illa Allah" ❩He (peace be upon him) had also said:❨ The most preferred words to Allah are four: Subhan Allah (Glorified be Allah), Al-Hamdulillah (Praise be to Allah), la ilaha illa Allah (There is no deity but Allah) and Allahu Akbar (Allah is the Greatest) ❩.

Moreover, Allah has mentioned this word in His Great book (i.e. the Qur'an) in many places, among which is His Saying (Glorified be He):❨ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He) ❩In addition to His Saying (Glorified and Exalted be He):❨ So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin ❩

Thus, it is prescribed for Muslims to remember Allah using this word: La Ilaha Illa Allah in addition to other good permissible words such as Subhan Allah, Al-hamdullilah, Allahu Akbar and La hawla wala Quwwata Illa Billah (There is neither strength nor power except with Allah).

As for the Sufis' saying: words like "Allah, Allah" or "He, He", this is verily an act of Bid`ah (innovation in religion) and people should not adhere to this, for it had not been reported from the Prophet (peace be upon him) or any of his Companions

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(may Allah be pleased with them). Therefore, it is an act of Bid`ah, according to the saying of the Prophet (peace be upon him):❨ Whoever does something that is a not part of this matter of ours (i.e. Islam) will have it rejected ❩The Prophet (may Allah's Peace and Blessings be upon him) also says:❨ Whoever introduces a practice that is not religiously admitted, it is to be rejected ❩(Agreed upon by Al-Bukhari and Muslim).

The meaning of his saying (peace be upon him): "it is to be rejected" is that it is unacceptable and people are not allowed to act in accordance with it.

Consequently, it is impermissible for Muslims to worship Allah by observing acts which are not prescribed by Him according to the mentioned Hadiths and other Hadiths reported to the same effect, for Allah (Glorified be He) says denouncing the Mushrikin (those who associate others in worship with Allah):❨ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ❩

May Allah grant us all success and guide us to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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It is not the time to stop Da`wah

His Eminence Shaykh `Abdul `Aziz Ibn `Abdullah Ibn Baz, Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia and Chairman of the Permanent Committee for Scholarly Research and Ifta' has explained that man should not stop the Da`wah (calling to Islam) in this age for Da`wah is fruitful and useful.

According to the Saudi Press Agency (SPA), His Eminence emphasized the necessity of adhering to the right path when calling to Allah (Exalted be He). He also stressed the right of the authorities to prevent and investigate whoever does not abide by the right way, as this is a form of cooperation in righteousness and piety.

This was part of the Khutbah (sermon) which His Eminence delivered in one of the Masjids (Mosques) in Riyadh when he was asked:

Is this age is the age of governing desires, stinginess, and self-deceit?

His Eminence replied: Indeed, some people follow their desires and yield to stinginess but man should not stop the Da`wah because of the way some people respond. A person should invite others to Allah (Exalted be He) and beware of following his own desires or yield to his stinginess. He should continue preaching others until Da`wah is prevented and those who call to Allah (Exalted be He) are being punished. All praise is due to Allah, this is not the time.

Enjoining the right, forbidding evil, and calling to Allah (Exalted be He) should not be prevented. Only those who commit mistakes are stopped. Every person follows the right path

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is permitted to preach. The authorities should consider this matter and prevent those who do not adhere to the right path and call them into account. This is a way of cooperation in righteousness and piety.

The authorities should fear Allah (Exalted be He) and seek the advice of the scholars and carry out their duties. They should not allow all people to call to Islam as some might arouse Fitnah (sedition), evil, and dissension among people. Therefore, the authorities should deal with this matter according to the Islamic teachings and take the scholars' advices. All the children of Adam are prone to err and no one is infallible. However, a believer should search for the truth. If a person makes a mistake, he should be advised. However, if he does not accept it, the authorities should punish him and if he responds positively, praise be to Allah!

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The Reality of the call to Islam and the vital points on which a Da`y (caller to Islam) should concentrate

Q: A brother from America asks: How do you evaluate the reality of Da`wah (call to Islam) at the present time? What are the points that should be stressed in the light of the current events and recent challenges?

A: At the present time, Allah (Glorified and Exalted be He) facilitates Da`wah through means that were not available for earlier generations. Da`wah today has become easier through several channels, as it has also become possible to raise proof to people through various ways such as the radio, television, journalism, and several other channels.

Thus, it is the duty of the people of knowledge and Iman (faith) and those who follow the Messenger to fulfill this task, to cooperate in achieving it, and conveying Allah's Messages to His Servants without fearing the blame of anyone except Allah (Exalted be He). Moreover, they should compliment no one in this matter; rather, they should convey Allah's Call to His Servants as revealed and prescribed by Him.

On the other hand, this can also be an individual obligation in a place where there is no one to undertake this task but you, as in the case of enjoining good and forbidding evil, for it could be an individual or collective obligation. If you are in a place where no one has the ability to convey Allah's call but you, it becomes obligatory upon you to do this. If others can observe Da`wah, enjoin good and forbid evil, it becomes a Sunnah for you. If you hasten to observe it, you will be of those who compete and rush towards offering acts of obedience.

In support of the fact that Da`wah is a collective obligation, Allah (Glorified and Exalted be He) also says: ﴾ Let there arise out of you a group of people inviting to all that is good (Islâm) ﴿

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Al-Hafizh ibn Kathir **said that this Ayah means: let there be a group of people who work for this great purpose, calling to Allah, spreading His Religion, and conveying His religion (Glorified and Exalted be He).**

It is also known that the Messenger (peace be upon him) called to Allah (Exalted be He) and established His religion in Makkah as much as he could. The Sahabah (Companions of the Prophet, may Allah be pleased with them) also did this as much as they could, and then after Hijrah (a believer's migration to an Islamic land), they increased their Da`wah. As they spread all over the countries after his death (peace be upon him), they continued to do this as well (may Allah be pleased with them), pursuant to their knowledge and capability.

Thus, upon the existence of only a small number of people who can undertake Da`wah, and large numbers of those who are doing evil along with the prevalence of ignorance (in religion) as in our case nowadays, Da`wah becomes an individual obligation for everyone, each according to their capability. However, if there is a small place such as a village or a town where those who exist undertake the mission and convey Allah's Call, this shall suffice. Da`wah in this case becomes a Sunnah for the others, for the proof will be established by others and Allah's Commands will be implemented by others.

However, all people, scholars and rulers should convey Allah's Orders according to their capability by all possible means. This is an individual obligation on them according to their capability.

It is thus evident that the rule whether Da`wah is a collective or an individual obligation is a relative issue, for sometimes it is an individual duty for some people and a Sunnah for others, since there exists those who undertake this task, so it suffices for them.

Rulers who have more power and authority have a greater responsibility to convey the Da`wah

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as much as they can through every possible means and in all spoken tongues. They should convey Allah's Religion with these languages to communicate with a wider range of people in Arabic and other languages, since this matter has become possible and available through the previously mentioned means that were not available in the past. Preachers should also convey as much as they can of Allah's Call (Glorified and Exalted be He) in ceremonies and gatherings. They should spread Allah's Din (religion of Islam) as much as they could according to their

knowledge. This is specifically true due to the spread of the destructive calls, apostasy, and the denial of the Lord, the denial of the revelations and the Hereafter, and the outbreak of the call to Christianity and other misleading calls in many countries. The Da`wah to Allah (Glorified and Exalted be He) has become mandatory for all scholars and rulers embracing Islam, as it becomes obligatory for them to convey Allah's Din with all the power they have through writing, delivering khutab (sermons), radio broadcasting, and any other possible means without slackening or depending on anyone, for there is a dire need today for cooperation, unity, and participation in this great matter more than ever. This is because the enemies of Allah have cooperated by all their means to hinder people from the Path of Allah, cause doubt in His Religion, and call people to whatever takes them out of Islam.

Therefore, it is the duty of the people of Islam to refute such disbelieving calls using an Islamic call on all levels, by all possible means, and out of fulfilling the duty of Da`wah to Allah (Exalted be He).

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Does Da`wah nowadays evoke a better response in societies than before?

Q: This question is from America and it reads: Does Your Eminence think that modern societies receive Da`wah (calling to Islam) better than before? In other words, has the so-called "the barrier between Da`wah and society" broken down?

A: In the Name of Allah. Praise be to Allah. Nowadays, people are in dire need of Da`wah and they are very much willing to accept it due to the increasing number of callers to falsity, the collapse of communism, and the great rise of Islam. Indeed, people are rushing to enter Islam and understand it in all countries, as far as I know.

I advise scholars and those in charge of Da`wah to seize the opportunity and exert their efforts to call people to Allah and teach them - whether verbally or in writing - they are created to worship Allah and obey Him. This can be done in Friday Khutbahs (sermons), while giving Khutbahs in other occasions, in books, and through read, heard and seen mass media. Thus, a scholar or Da`y (caller to Islam) should embrace the opportunity and convey Da`wah in all lawful means, which are many, all praise be to Allah. It is not wise to neglect Da`wah and teaching people at a time when they are willing to receive all that is said to them, whether good or evil.

Thus, scholars who know Allah and His Messenger (peace be upon him) should hasten to guide people to goodness and guidance, supported with their good knowledge of the Qur'an and Sunnah (whatever is reported from the Prophet). Each Da`y must rest on the Qur'an and Sunnah in what they are calling people to and must be knowledgeable enough,

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so as not to be calling people while ignorant. A true Da`y calls to Allah with sure knowledge, for Allah says: ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴾

It is of great importance that a scholar or a Da`y has sure knowledge about what they are calling people to or warning them against.

Hence, beware of tolerating this, for someone may overlook it and start calling others to falsity or forbidding the right.

That is why Du`ah must make sure of what they are preaching and should build their Da`wah on a good foundation of knowledge and guidance at all times.



Fields of Da`wah (calling to Islam)

Q : Some say that Da`wah (calling to Islam) should be in mosques only. What is your view? What are the fields where a Da`y (caller to Islam) can work?

A: In the name of Allah, all praise be to Allah alone! Da`wah is not confined to Masjids (mosques). There are many other fields and ways of Da`wah.

There is no doubt that Masjids are good places for Da`wah through Friday Khutbah (sermon), religious lessons at times of Salah (Prayer) and knowledge teaching lessons that are the bases of spreading religion and knowledge. But Da`wah is not confined to Masjids alone.

A Da`y for the sake of Allah practices Da`wah in Masjids and in occasional and accidental meetings. Thus, the believing person seizes the opportunity of these meetings and practices Da`wah for the sake of Allah. Da`wah can also be practiced through writing and various means of information. All these things are means and fields of Da`wah that a wise person can use everywhere and at all times. If one comes to meet a group of people at any place or at any time and is able to call them to Allah, he has to exert his utmost effort in practicing Da`wah with wisdom, fair words, and good manner.

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Da`wah to Allah is a Collective Duty

Q: M. A. from America: We would like your Eminence to explain to us the ruling on and the merits of Da`wah to Allah.

A: As for the ruling on Da`wah to Allah, the proofs of the Holy Qur'an and the Prophetic Sunnah stress the obligation of Da`wah to Allah (Exalted be He), as it is one of the obligatory acts of Islam. There are many proofs in support of this obligation. Allah (Glorified be He) says: ﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ **Allah (Glorified and Exalted be He) also says:**﴾ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿**Allah (Glorified and Exalted be He) also says:**﴾ and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم). ﴿**Allah (Glorified and Exalted be He) also says:**﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿**Allah (may He be Praised) shows that the followers of the Prophet (may peace be upon him) are those who call to Allah and those with insight.**

As known, it is obligatory to follow the Prophet (may peace be upon him) and act upon his religion, as Allah (Glorified be He) says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿

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Scholars state that Da`wah to Allah (Glorified be He) is a collective duty for the countries where preachers perform this task. This is because every country needs some people to undertake the duty of Da`wah to Allah. It is a collective duty that when some fulfill it, others are exempted. However, it becomes a stressed Sunnah and a righteous deed that they can perform.

If all the people of a particular country do not fulfill this obligation perfectly, they are all sinful.

In general, there should be a group of people appointed to make Da`wah to Allah (Glorified be He) all over the world, conveying the Message of Allah and showing Allah's Ordinances with possible means. This is because the Prophet (may peace be upon him) sent messengers to kings and rulers with messages, calling them to Allah (Exalted be He).

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The ruling on insulting Muslim rulers and scholars

His Eminence Sheikh 'Abdul 'Aziz ibn 'Abdullah ibn Baz the general Mufti of The Kingdom of Saudi Arabia stressed that we have to be cautious against filthy tapes that call for division, difference and cursing rulers and scholars. He said that these tapes are great evils.

He added in response to a question introduced by Da`wah Magazine issued in 12/19/1415 A.H.: "We have to be on guard of these tapes whether they were sent by malicious and ignorant people who are in London or not. Those people sold their religion to the devil such as Muhammad Al-Musa`iry and his followers.

Sheikh Ibn Baz assured also that we have to destroy whatever comes of documents or papers because they are evil and call for evil.

He concluded his answer by saying that advice has to be delivered by appraising what is done of good and urging to reform what is bad. One of the traits of righteous people is supplicating to Allah to grant rulers goodness and righteousness.

This is the text of the question and the answer delivered by his Eminence.

Question: Your Eminence, do words affect and destabilize security as papers sent by fax from abroad by those who bear a grudge against the rulers and scholars of this country?

A: Circulating filthy and wicked tapes that call for division, dissention, and cursing rulers and scholars are great evils.

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We have to be cautious against all these filthy and wicked things whether they are sent from London by those malicious and ignorant persons such as Muhammad Al-Musa`iry and his followers. Those people sent a lot of harmful and misleading papers that call for division and dissention. We have to be cautious against all these things and we have to destroy what comes from them to our country because they are evil and call for evil. This is because advice is not to be delivered in such a way.

Advice has to be delivered through appraising what is done of good, urging to set right what is wrong, and warning against what is done of evil. This is the way of righteous people who deliver advice to people for the sake of Allah.

Warning against the publications of Al-Musa`iry because of what it contains of corrupted aims and misguidance

In the Name of Allah, Most Merciful, Most Compassionate! All praise be to Allah alone! Peace and Blessings of Allah be upon Allah's Messenger and upon his family, Companions and those who follow his guidance!

I thank Allah (Glorified and Exalted be He) for what he has granted us of this meeting with our brothers and Du`ah (callers to Islam). I thank him also for facilitating for us listening to these blessed words. I ask Allah to make it a blessed meeting, set right our hearts and deeds, grant us understanding of our religion and keep us firm on it. We ask Him also to make us from among those who call to guidance and support the truth. We supplicate to Him also to make his religion victorious, keep his word high, set right the affairs of Muslim rulers, grant them deep understanding of their religion, use them in supporting the truth, safeguard them against bad retinue and make them from among those who are rightly guided. I ask him to also set right the affairs of all Muslims everywhere, grant them deep understanding of their religion, appoint as rulers for them the best among them, set right the affairs of their leaders, grant all Du`ah success in acquiring useful knowledge, deep insight and righteous deeds, grant them Da`wah for Him with deep insight and make them among the rightly guided ones. We ask Him to also make them amongst those who call to Allah by words, actions, and conduct. He (Glorified and Exalted be He) Most Generous and Most Bountiful.

Our brothers in the cause of Allah, you know the merits of Da`wah and its great influence when it is performed by people of knowledge and deep insight. It will also be more beneficial and fruitful when it is done through mentioning what was said by Allah and His Messenger of glorious Ayahs (Qur'anic verses) and prophetic Hadiths.

It will have great effect on setting right the affairs of all people, guiding them to the truth and warning them against evil. The most important aspect is caring about `Aqidah (creed) and pointing it out to people. This is because Allah has created all creatures to worship Him alone. Allah (Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾This worship is the religion of Allah which is Islam, guidance, piety, and belief in Allah and His Messenger.

Therefore, it is incumbent upon all Mukallafs (persons meeting the conditions to be held legally accountable for their actions) to understand and know that. It is also obligatory upon people of knowledge and deep insight to point out this obligation and to explain it to people. This worship refers to Tawhid (belief in the Oneness of Allah/ monotheism), sincerity to Him, and devotion of all acts of worship to Allah (Glorified and Exalted be He) alone as supplication, fear, hope, reliance, longing, awe and other acts of worship.

The best of worship, for which we are created, is devoting worship to Allah. We have to supplicate to Allah alone, seek His help, vow for Him, slaughter animals in His Name, prostrate to Him, observe Sawm (Fast) for His sake and other things that have to be pointed out for people in their languages in order they might understand them. One should be patient in order to achieve this goal. Allah (Exalted be He) also says:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾Allah (Glorified and Exalted be He) also says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾Allah (Glorified and Exalted be He) also says:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾

Therefore, it is incumbent upon Du`ah to be patient and forbearing. They should practice Da`wah with deep insight and knowledge of what is said by Allah and His Messenger (peace be upon him). This is wisdom.

They also have to practice Da`wah with fair admonition and should argue with people in the best manner and with kindness in order to understand their `Aqidah (creed) and the cause behind their creation. People should also understand what was incumbent upon them and what was prohibited in order that they might follow it with deep insight and knowledge whether in Saudi Arabia, which is the cradle of Islam, or any other state.

You have to clarify Da`wah with legal proofs; the Qur'an and the Sunnah. Moreover, you have to address people with what they can understand and know, as was said by `Aly (may Allah be pleased with him). Du`ah have to exercise patience in order to achieve that goal. Every person should be informed in their tongue and should be warned against false calls and evil callers. Moreover, Du`ah should be encouraged, praised and urged to meet their duties everywhere even in cars, trains, planes, ships or any other place. They should also convey the message to people in the language that they understand. They should seek Allah's favor, guidance and reward through rescuing their brothers from devastation by informing them

about Allah's message. Moreover, they should avoid ostentation and hypocrisy through being sincere in doing this for the sake of Allah and the hereafter.

I advise you and myself to cooperate in righteousness and piety and to recommend one another to the truth and be patient and active in achieving it. I advise you also to pay great attention to understanding the religion and caring for legal proofs. Allah (Glorified and Exalted be He) says:﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿The Prophet (peace be upon him) said:﴾ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴿

I recommend you to be serious in understanding your religion. Man usually learns and teaches others. The Prophet (peace be upon him) said:

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﴾ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴿One should seek knowledge and teach others until he dies. One should not think that he will not reach the end of knowledge. One should seek knowledge until he dies even if he lives a thousand years. He should also seek legal proofs through the understanding of the meanings in order to inform people with knowledge and deep insight.

I warn you against the callers of corruption and misguidance and I advise Du`ah to warn people against their evils such as those who send their misleading calls from London and other disbelieving states such as Al-Musa`iry, his likes, and those who cooperate in mischief, corruption, and misleading people. This is a great evil and major mischief. You have heard the detailed report delivered by Sheikh Salih concerning what they have published of curses and abuses of Shaykh-ul-Islam Muhammad Ibn `Abdul-Wahhab (may Allah be Merciful with him). They have said that he was fool and that he was not a scholar and other abuses. These words can not be said but by people who do not have any love for good. But a true Muslim who actually loves Allah and His Messenger and has jealousy for the religion of Allah can not abuse callers to guidance, who rescue people from worshipping idols, trees, graves, and stones. They guide them to Tawhid (belief in the Oneness of Allah/ monotheism) and the obedience of Allah.

Therefore, we must get rid of these pamphlets and warn people against them. The reformer is the person who calls people to Allah and to commit to their religion. He advises people to recommend one another to righteousness and cooperate with rulers in goodness. He supplicates to Allah to grant rulers guidance and success, support them on goodness, set right their affairs and grant them success in establishing the truth.

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This is the affairs of the reformers and the Du`ah. They supplicate to Allah to grant them goodness and thank them for performing it. They supplicate to Allah to set rulers on the right path, reform their retinue and safeguard them against evil people. They also call for removing abominable and evil things with good words, the best manners and inform the authorities and scholars about these evils along with supplicating Allah to grant them success in doing so. They ask them to recommend one another and to guide people to that. Allah (Glorified and Exalted be He) says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

This is the way advice and Da`wah should be offered. Advice and Da`wah are but spreading knowledge through the Qur'an and Sunnah, advising people with good words and kindness and supplicating to Allah to grant Muslims success and good consequences. They are also but supplicating to Allah to grant rulers good retinue and invocating Allah to grant scholars success and guidance and to support them in conveying the message of Islam through Da`wah offices and other means. I also advise our brothers from among the Du`ah who are working at Da`wah offices to have patience, pay great attention to knowledge and legal proofs, and care about inviting those who live in non-Muslim countries to Islam through endearing it to them in order that Allah might guide them at your hands. You have to invite them through their language with kindness, illicit words and clear sentences. If they are guided, you will get a reward similar to them.

The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him):﴾ If Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels. ﴿The Prophet (peace be upon him) also said:﴾ One who guides to something good has a reward similar to that of its doer. ﴿Therefore, Du`ah have to seek the reward of Allah in this regard.

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You have to seek Allah's reward wherever you are so long as you are practicing Da`wah to Allah through the Qur'an and the Sunnah. You also have to avoid saying things about Allah of which you have no knowledge and to learn and understand, in order to teach people. You also have to cooperate in righteousness and piety. If you do so, you will receive goodness and good consequence.

Allah is the only One who is asked to guide us and you to useful knowledge and righteous deeds, set right our hearts and deeds, guide us and make us a cause for guiding others. I ask Him also to grant success to all Muslim rulers, support them, set right their retinue, grant them understanding of religion, safeguard them against evil retinue, guide them and make them a cause for guiding people. We also ask Allah to help them in removing what contradicts His religion and law and to enforce people to work according to the commands

of Allah.

I also ask Allah (may He be Praised) to set right the affairs of all Muslims everywhere, grant them understanding of their religion, appoint as rulers the best ones among them, set right their leaders, grant all Muslim rulers and leaders success in governing their people according to the Shari`ah (Islamic law) and judge according to it. I ask him also to grant them contentment with His Shari`ah and preferring it to any other law. He (Glorified and Exalted be He) is Most Bountiful, Most Generous.

May Allah's Peace and Blessings be upon His servant and Messenger our Prophet Muhammad and upon his family, Companions, and those who follow him!

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Some advice not to read the bulletins of what is called the Committee of Legal Rights

His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, the General Mufti of the Kingdom of Saudi Arabia and president of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta', gave advice to all Muslims not to read the bulletins issued by the committee headed by Muhammad Al-Musa`iry which is called the Committee of Legal Rights. Shaykh Ibn Baz stated, "I advise all to abstain from reading such bulletins or pay the least attention to them."

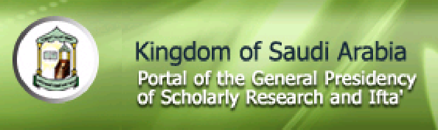
His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz stated in a lecture he delivered in Riyadh at the beginning of the past week that those who are issuing such bulletins only intend to disunite Muslims, sow dissension between people and their rulers, and arouse Fitnah and dissention against the rulers' authority. This is a grave evil and corruption. They are endeavoring to disunite Muslims.

His Eminence added that concerning what comes to us from Europe from Al-Musa`iry and others of such matters through which they aim to sow dissention and arouse Fitnah, we should throw away, pay not attention to them. We should warn against such matters. His Eminence pointed out that such people open the door for evil and Fitnah. It is obligatory upon a Muslim to keep away from the causes of Fitnah that sow dissention between the Muslims and their rulers. A Muslim should be keen to unite Muslims and not to disunite them or arouse Fitnah among them. A Muslim should endeavor to unite Muslims through giving sincere advice, directions, and good words without sowing dissention or giving expressions that cause evil

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or corruption, or using styles that open the door for evil, enmity, and dissention.

His Eminence stressed that this can be done at lectures or other meetings. He added that the Muslim should be keen in his lectures and cassettes to select the style that benefits the Muslim nation and does not open the door for Fitnah.

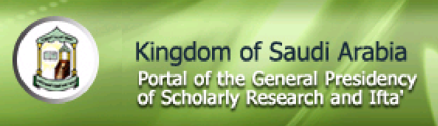


Collecting information about those proposed as candidates for employment

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Q : A brother from Riyadh asks: I work for a very important official in the state who sometimes entrusts me with the task of gathering data about some people who want to work for him or who are already working for him; their attitude and manners, how good they are and how qualified they are, and so on. Is it permissible for me to cooperate with him in this matter? Please, advise. May Allah reward you the best!

A : It is permissible for you to carry out such a task so long as you do your best to be certain of the information you give to him. You should avoid lying or cheating, because if this is done truthfully and sincerely, it is counted as cooperating in righteousness and piety and giving sincere advice to a brother. May Allah grant us all success!



The ruling on informing administrators about others' violations or shortfalls

Q: Brother: A.A from Makkah Al-Mukarramah says: If I notice that one of the employees in the department is negligent or dishonest in his work, is it permissible for me to report this to the manager?

A: It is permissible for you to advise and direct him towards good, you should also encourage him to maintain his sense of integrity, but if he does not respond, you should submit this matter to the designated authority, according to the Saying of Allah (Glorified and Exalted be He): ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾ **And the saying of the Prophet (peace be upon him):** ﴿ The Din (Religion of Islam) is sincerity, he repeated it thrice. We said: To whom? He said: To Allah, His Book, His Messenger, to the leaders of Muslims and their common folks. ﴾ **Related by** Muslim **in his Sahih (authentic book of Hadith).**

May Allah grant us success!

Ruling on saying "Good is from Allah while evil and sin is from ourselves and Satan"

(Part No : 8, Page No: 421)

Q: We received a question from Makkah and it reads: Some Du`ah (callers to Islam) and lecturers say at the end of their lecture, "Whatever is good is from Allah while evil and sin are from ourselves and Satan." What is the ruling on saying that? Please, enlighten us. May Allah enlighten you!

A: There is nothing wrong - I see - with saying that, as it is the truth. A lecturer, teacher, preacher or anyone else giving advice should observe Taqwa (fearing Allah as He should be feared) and seek the truth. If they do well, it is due to Allah's Favor on them and if they err, it is due to their negligence and Satan. Allah (Glorified be He) and His Messenger (peace be upon him) are free from such error. Allah is the Grantor of success!

Ruling on saying: "You do not deserve that" or "By Allah, you do not deserve that"

Q: Someone from Riyadh says: Some people say to the ill person they are visiting, "You do not deserve this" as if they are objecting to Allah's Decree. Others say upon hearing that someone is ill, "By Allah! They do not deserve it." I hope Your Eminence can clarify the ruling on saying these words. May Allah reward you the best!

A: It is not permissible to say these statements, as it entails objecting to Allah's Ordainments, while He is All-Knowing of His Servants. He ordains and decrees with His Wisdom who will be sick, who will be healthy, who will be poor, and who will be wealthy.

However, it is permissible to say during such occasions, "may Allah protect and heal him" and the like of these commendable words.

I ask Allah to guide all Muslims to understand His Religion and hold fast to it, for He is the Best One to be asked.

Ruling on saying "I do not believe I met you''

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Q: Someone from the city of Marrat in the Kingdom of Saudi Arabia says: Someone may look for a friend and fail to find him at the beginning. After much effort when they meet, he says, "I do not believe it that I found you". What is the Islamic ruling on this statement? May Allah grant you success and aid you!

A: This is a commonly-used statement and I see no harm in using it. It simply means "I almost gave up hope to find you". May Allah grantor us success!

Is it permissible for a sterile person to say the supplication uttered by Zakariyya (Zachariya), "O My Lord! Leave me not single (childless)"

Q: A brother from Jeddah says: Is it permissible for a sterile person to say the supplication said by Prophet Zakariyya (peace be upon him) mentioned in the Qur'an: ﴿ O My Lord! Leave me not single (childless), though You are the Best of the inheritors. ﴾ **?**

A: I see no harm in saying the mentioned supplication. A Muslim can also invoke Allah saying "O Allah! Grant me good offspring," "O Allah! Bestow upon me righteous offspring!" and the like of these invocations and all of this is acceptable.

Allah (Exalted be He) says:﴿ O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation. ﴾

Moreover, it is permissible for a Muslim to go to specialists, for he may be suffering from another curable disease and not from sterility. Likewise, it is permissible for a man to marry another woman who has already bore children, seeking the good offspring, for the delay in having children may be due to a reason related to the wife

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and not to him. It is authentically reported that the Prophet (peace be upon him) said,﴿ "Marry women who are fertile and affectionate, for I will take pride in your great number over other nations on the Day of Resurrection." ﴾

May Allah grant us success!

The Proper Pronunciation of the Testimony of Faith

Q: A brother from Kuwait asks: I hear some people pronouncing the testimony of Faith saying "Ash-hadu 'ANNA' [stressing the N] la ilaha illa Allah" while others say "Ash-hadu 'AN' la ilaha illa Allah". Which of the two pronunciations is correct? Please enlighten us, may Allah enlighten you!

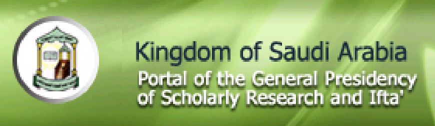
A: The correct pronunciation is "Ash-hadu an la ilaha illa Allah" and it means "I testify there is no god but Allah". It is easier in the Arabic language to merge the two letters "n" and the following "l" to be said as "l" for clarification of meaning. Likewise, there is no harm in saying "Ash-hadu annahu la ilaha illa Allah" adding an "h". However, it is better to pronounce it as it is confirmed in Hadith from the Prophet (peace be upon him), dropping the "n" sound and merging it in the "l". Allah is the Grantor of success.

Ruling on describing nurses as angels of mercy

Q: Someone from Dammam says: We find common people, authors and poets describing nurses in their books and poems as angels of mercy. What is Your Eminence view of this description? Is it permissible to use? Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you well! Peace be upon you!

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A: It is not permissible to use this description, since angels are males and not females. Allah (Glorified be He) disapproved when Mushriks (those who associate others with Allah in His Divinity or worship) claimed that angels were females. Moreover, true angels of mercy are not similar to nurses, who can be kind or wicked. Thus, it is not permissible to use this description with nurses. Allah is the Grantor of success!



Ruling on knocking on wood as protection from the evil eye by saying "knock on wood"

Q: Brother Abu `Umar from Damascus asks that when mentioning a favor which Allah bestowed upon a brother or friend, some would knock on the wood, as an expression of fear of the evil eye and ask others to knock on the wood, by saying, "knock on wood". What is the Shari`ah (Islamic law) ruling concerning this? Guide us, may Allah reward you in sha'a-Allah (if Allah wills)!

A: This act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a Fasid (corrupt, void) belief that is not permissible to do.

It is prescribed when receiving a favor or being safe from evil to thank and praise Allah asking Him to perfect His favor upon you and help you thank Him for it. In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says: ﴿ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." ﴾ **Allah (Glorified be He) also says:** ﴿ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴾

May Allah grant us success!

Du`a' for a long life

Q From A.H, Abha: Is it permissible to make Du`a' (supplication) for a long life or the length of one's life is decreed and there is no point in making a Du`a' for it to be made long?

A: There is nothing wrong with that, but it is better to add some further definition to what is asked for, such as saying, "May Allah grant you a long life in obedience to Allah", or "in goodness" or "or that which pleases Allah."

It is known that Du`a' does not go against the Divine Decree; indeed it is part of the decree, like medicines, Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and so on.

All the legal means that do not go against the teachings of Islam are parts of the Divine Decree.

The decree of Allah will be carried out with regard to the sick and the healthy and those for whom Du`a' is made and those for whom Du`a' is not made. However, Allah (Glorified be He) enjoins adopting the prescribed and permissible means, then He decides whatever He wills. All of that is of the Divine Decree.

May Allah grant us success!

Ruling on taking photos of the washing of the deceased as a reminder

Q: What is the ruling on recording the photos of the washing of the deceased by video and selling it on the grounds that it is for the sake of reminding people of death?

A: If what is meant is taking photos of the deceased whilst he is being washed, that is not permissible, because the Prophet (peace be upon him) (forbade making images of any beings with souls and he cursed the image-makers and said that "they will be the most severely punished of the people on the Day of Resurrection.")

However, if what the questioner means is in order to explain how to wash the deceased in the manner prescribed by Allah on a video cassette tape which is to be distributed and sold, then there is nothing wrong with that, just as recordings may be made to teach people how to

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offer Salah (Prayer) and other things which people need but without taking full photos of people.

May Allah help us all to acquire beneficial knowledge and do righteous deeds!

Ruling on stuffing animals and birds

Q: Brother M.H.M from Riyadh asks that some people have animals and birds stuffed, by putting salt, dettol, cotton and other materials inside them, then they put them in their living rooms for decoration. What is the ruling of the pure Shari`ah (Islamic law) concerning that? Guide us, may Allah reward you the best!

A: It is not permissible to do such things because it is a waste of money and a means of becoming attached to that stuffed animal and thinking that it wards off evil from the house and its occupants, as some ignorant people may think. It is also a means that leads to people hanging up pictures of beings with souls, following the example of the one who had the animal stuffed, thinking that it is an image. The Permanent Committee for Scholarly Research and Ifta', under my leadership and with my participation, issued a fatwa to this effect.

May Allah grant us success!

The collective Fatawa

Q: Some people say that the problems of the present age are getting more complicated and interlaced, thus Fatawa (legal opinions issued by a qualified Muslim scholar) should be issued by an integrated team of specialists, who are well-aware of the problem or the situation, including the jurist. What do you think in this regard?

A: Indeed, Fatawa should be based upon the evidence of Shari`ah (Islamic law). If Fatwa is issued by a group of scholars, it is much better and closer to Al-Haqq (the Truth), but this does not prevent a scholar from giving Fatawa according to his knowledge of the sanctified Shari`ah.

Is Ijma` definitive or speculative evidence?

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Q: Is Ijma` (consensus of scholars) definitive or speculative evidence? Please, clarify the point in detail, may Allah reward you!

A: The affirmative Ijma` is a definitive evidence; it is one of the three fundamentals that is impermissible to oppose: the Book, Sunnah (whatever is reported from the Prophet) and Ijma`. The definitive Ijma` is the consensus of the Salaf (righteous predecessors) of the Companions of the Prophet (peace be upon him) (may Allah be pleased with them), for after their era difference increased and spread among the Muslim Ummah (nation based on one creed), as Shaykh Al-Islam Ibn Taymiyyah **(may Allah be merciful with him) pointed out in his book Al-`Aqidah Al-Wasitiyyah and other scholars.**

In support of this, Allah (Exalted be He) saysin Surah (Qur'anic chapter) Al-Nisa': ﴿ And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! ﴾

May Allah help Muslims to understand His religion, hold fast to it, and abandon whatever contradicts it. Verily, Allah is the All-Hearer, the Ever Near.

Ruling on eating the meat of animals killed by electrical shock

All praise be to Allah Alone. May Allah's Peace and Blessings be upon His Messenger, and his family, and Companions. I have read the Fatwa that was published by Al-Muslimun newspaper issue no. 24 in 21/08/1405 A. H. by His Eminence Shaykh Yusuf Al-Qaradawy. The Fatwa contained a paragraph that reads: "It is Halal (lawful) for us to eat from the frozen meat, whether chicken or beef, which is imported from the People of the Book and which is of animals that were killed by electrical shock. This ruling applies as long as the People of the Book themselves regard such meat as Halal etc."

What I would like to say here is that Fatwas that deal with the concerned matter need to be clarified in detail. Both the Qur'an and Sunnah (whatever is reported from the Prophet) signify that animals that are slaughtered by the people of the Book are Halal and that those which are slaughtered by Kafirs (disbelievers) are Haram (prohibited). Regarding this, Allah (nay He be Exalted) says:(Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.)This Ayah (Qur'anic verse) is an explicit text for the permissibility of eating from the food of the people of the Book i.e. the Jews and the Christians. Moreover, food here refers to slaughtered animals and the Ayah implies that animals which are slaughtered by Kafirs are Haram. Nevertheless, scholars excluded from the foregoing ruling the meat of animals which have been slaughtered as a sacrifice for anyone other than Allah or have been slaughtered for idols or on which Allah's Name has not been mentioned while slaughtering such meat is declared absolutely Haram by Allah's saying:(Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering)

On the other hand, animals that have been killed in an Islamically illegal manner such as by electrical shock or strangling are regarded as Haram as those that have been killed by a violent blow or suffocation according to the reality of every case and whether such animals have been killed by the People of the Book or Muslims.

As for animals that we do not know the way through which they have been slaughtered (killed), the original ruling is to consider them Halal whether they have been slaughtered by Muslims or the People of the Book. Besides, animals that have been electrically shocked or hit strongly but then slaughtered in the Shar`y (Islamic legal) way while they were still alive; are considered Halal, for Allah (Exalted be He) says:(Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin))

The foregoing Ayah thus signifies that animals that have been killed by strangling or by a violent blow are Haram. The same ruling thus applies to animals that have been electrically shocked and died before being slaughtered. This also applies to animals that have been hit on their heads or on any other part of their bodies and then died before being slaughtered.

Consequently, it is evident now that the answer of Shaykh Yusuf (may Allah grant him success) is a general one. Anyway, the fact that the Jews or the Christians regard animals that have been killed by strangling or electrical shock as Halal does not render them Halal for Muslims. This would also apply if some Muslims were to regard such animals as Halal. The ruling thus is to be decided according to what the purified Shari`ah (Islamic law) declares as Halal or Haram. To make it more clear, the generality of the Ayah that permits eating from the food of the People of the Book may not be explained as making animals that have been killed by strangling, violent blow, etc., Halal though they are explicitly declared as Haram according to the other Ayah. Rather, the general Ayah should be understood in light of the plain Ayah as the rule of Usul-ul-Fiqh (principles of Islamic jurisprudence) states.

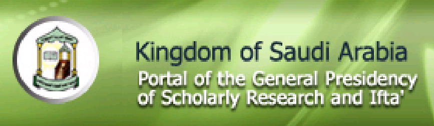
Regarding the Hadith which is narrated by `Aishah (may Allah be pleased with her) and that Shaykh Yusuf referred to, it relates to some people who were new Muslims and not Kafirs (disbelievers). Thus, such a Hadith may not be used as proof for the permissibility of eating from animals which are slaughtered by Kafirs and which the Shari`ah declares as Haram. Following is the text of the concerned Hadith: `Aishah (may Allah be pleased with her) narrated that:(Some people said to the Prophet (peace be upon him): 'Some people offer us meat (to eat) while we do not know whether they mentioned the Name of Allah on the slaughtered animal or not?' The Prophet (peace be upon him) said: 'You may yourselves mention the Name of Allah on it

and then eat from it.' She (`Aishah) said: 'Such people were new Muslims.')(Related by Al-Bukhari).

It is worth mentioning that Muslims have to advise each other and cooperate in righteousness and piety.

Finally, I ask Allah (Exalted be He) to help us, His Eminent Shaykh Yusuf, and all Muslims to be right in our sayings and deeds. Verily, Allah is the Best One to be asked for help.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!



Ruling on adopting Muslim orphans, establishing projects by and seeking the help of Christian missionaries

(Part No : 8, Page No: 431)

This letter is from `Abdul `Aziz Ibn `Abdullah Ibn Baz to the honorable brother Babaker Gawm, may Allah guide him to whatever pleases Him and grant him extensive knowledge and Iman (faith). Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter which consists of three questions. May Allah grant you success and guidance!

First: What is the ruling on adopting Muslim orphans by a missionary group? Would you please provide us with evidence?

A: It is not permissible to put Muslim orphans up for adoption by the Christians **or others. This is because of the great danger it entails as they will be brought up according to non-Islamic teachings. The orphans are a trust in Muslims charge, so it is not permissible to give them to anyone other than Muslims. Allah (Glorified be He) says,** ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴾ **Allah (Glorified be He) also says:** ﴿ And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism). ﴾

Second: What is the ruling on establishing Islamic projects by the help of Christian or Jewish missionaries?

Answer: It is impermissible for Islamic projects to be carried out by Kafirs (disbelievers). This is because they can not be trustworthy as far as Muslim interests are concerned. Moreover,

Allah (Glorified and Exalted be He) says: ﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾

Based on the proof mentioned above as well as others, a decree was issued by the Council of Senior Scholars in the Kingdom of Saudi Arabia **banning non-Muslims from working in the field of the construction of Masjids (mosques).**

Third: What is the ruling on seeking and accepting the help of Kafirs (disbelievers)?

Answer: This needs some clarification: if there is no fear that seeking and accepting such help will affect the Din (religion) of the concerned person badly, this will be permissible and vice versa. The foregoing is based on the Shar`y (Islamic legal) proofs that signify the obligation to beware of Allah's prohibitions and stay far away from all that displeases Him. Moreover, it is authentically reported that the Prophet (peace be upon him) accepted some gifts that were given to him by some Mushriks (those who associates others with Allah in His Divinity or worship) while in some other occasions he (peace be upon him) did not accept gifts of other Mushriks. This was due to the reason that we mentioned above as scholars stated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Giving opinion on establishing a scholarly Salafy organization under the name The Qur'an and Sunnah Charitable Association in Khartum - Sudan

(Part No : 8, Page No: 433)

Dear Eminent prominent Shaykh\ `Abdul `Aziz Bin `Abdullah Ibn Baz, may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

May Allah grant you good health and increase you in Iman (Faith) and piety! To commence:

Q: We are a group of Du`ah (callers to Islam) and seekers of Islamic knowledge in Sudan whom Allah granted belief in the `Aqidah (creed) of our Salaf (righteous predecessors) regarding Tawhid (belief in the Oneness) of Allah's `Ibadah (worship), Names, Attributes, etc. Our aim is to serve the purpose of seeking Islamic knowledge, spreading it amongst people, and making Da`wah (calling to Islam) all over the world in the same way that it was done by our Salaf. We also aim at teaching people the affairs of their Din (religion) regarding Tawhid (monotheism), pillars of Islam, etc. We also want to combat Shirk (associating others with Allah in His Divinity or worship) and Bid`ahs (innovations in religion), to call to sticking to the Qur'an and Sunnah according to the understanding of our Salaf, to encourage virtue and eliminate vice, and to educate people about good morals and take them away from bad ones. We cooperate with all those who make Da`wah in the right and proper way, for Allah (Exalted be He) says: ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾ **On the other hand, we do not form a factional coalition or a party. We are not partial to specific leaders or organizations and we do not base our Al-Wala' wal-Bara' (loyalty and disassociation) on any of the foregoing ties. Rather, our Wala' (loyalty) and Bara' (disassociation) are for Allah's sake as was the way of our Salaf. Our work is mainly to establish educational centers,**

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build Masjids (mosques), religious institutes, schools for Qur'an memorization, and public libraries. We also release beneficial books, scholarly studies, and tapes. Besides, we propagate Hijab (veil) and do our best to make our Ummah (nation) more attached to its pious scholars.

We thus founded a scholarly Salafy (based on the way followed by righteous predecessors) organization that is run by a group of graduates of different Islamic universities in the Kingdom of Sa`udi Arabia. The concerned organization was started by graduates who have studied under the most knowledgeable Shaykhs of Salafiyyah (those following the way of the righteous predecessors) and who called it the Qur'an and Sunnah Charitable Association in Khartoum. The question now is whether it is permissible to work towards achieving the goals mentioned above through the concerned association? It is noteworthy that we do not abide by the system of any specific group in Sudan as we disagree with such groups on certain issues but we maintain brotherly relationships and cooperate with them in truth. Provide us with your beneficial answer, please!

Answer: Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance!

The approach that you referred to above regarding Da`wah and guiding people to goodness through the Qur'an, Sunnah, and the way of Salaf is a right approach that we advise you to stay firm on. We enjoin you to cooperate with all other Du`ahs in Sudan and anywhere else in all that conforms to Qur'an, Sunnah, and the practice of Salaf. You should thus clarify Tawhid along with its proofs and warn against Shirk, its means, Bid`ahs, and different kinds of sins. It is worth mentioning that you should use the best wording and mention the Shar`y (Islamic legal) proofs for all the foregoing. Allah (Exalted be He) says:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ﴾**Allah (Glorified be He) also says:**﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾

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Allah (Glorified be He) also says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**Moreover, the Prophet (peace be upon him) said:**﴿ Whoever guides to something good has a reward similar to that of its doer. ﴾**(Related by Muslim in his Sahih (authentic) Book of Hadith).Besides,**﴿ the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar to call the Jews to Islam: 'Invite them to Islam and inform them of the religious obligations that Allah imposed on them. By Allah, if Allah guides aright even one person through you, this will be better for you than to possess the most valuable camels. ﴾**(Agreed upon by Imams Al-Bukhari**

and Muslim).There are many other Ayahs (Qur'anic verses) and Hadiths to the same effect.

Finally, I ask Allah to grant you success and help you achieve all goodness. May Allah make us and you amongst the guiding and guided people! Verily, Allah is the Most Generous, the Most Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

All praise be to Allah Alone! The End of the eighth volume of the book of the compilation of (Variant

Fatwas and essays) by His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz may Allah safeguard him. It will be followed, In sha’a-Allah (if Allah wills), by

the ninth volume that discusses Tawhid and the like relevant issues